THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

DEPUTY GRAND MASTER OF THE GRAND LODGE OF MASSACHUSETTS.

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TO

The Memory

OF

R.W. BROTHER THOMAS POWER, ESQ.

OUR EARLY FRIEND AND CO-LABORER

IN THE

DAYS OF MASONIC ADVERSITY AND TRIAL:

THE TRUE MASON,

THE ARDENT FRIEND, THE ACCOMPLISHED GENTLEMAN AND SCHOLAR:

THIS VOLUME

OF

The Freemasons' Monthly Magazine,

IS

AFFECTIONATELY DEDICATED.

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THE
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OUR TWENTY-SEVENTH VOLUME.

WE lay before our readers to-day the first number of the twenty-seventh volume of this Magazine.

In a retrospect of twenty-six years since these volumes were commenced, the picture presented to the mind is necessarily one of alternate lights and shadows, — lights, without whose cheering influences the path of life would be but a dreary way, — shadows, too often so deep as to darken for a season the whole phasis of the memory! Within the period specified, we have witnessed many changes in the condition of our Institution, and we have been called upon to mourn for many distinguished and estimable brethren who have gone to swell the list of departed worthies. The door of the tomb has closed upon many with whom we were privileged to enjoy the sweet interchanges of friendship. We miss their cheerful smiles in the Lodge-room, and we meet them no more in the busy walks of life. Such is the dark shading of the picture. The relief is in the assurance, alike of Masonry and Christianity, that we shall meet them again face to face, in the glories of that world whose mysteries we recognise as hidden truths, to be revealed only when the veil of Isis shall be removed.

Whatever may have been the opinions or the prejudices of our brethren of a former generation in respect to masonic publications, the utility of well-conducted periodicals, in advancing the interests and elevating the character of our fraternity, is not now a debatable question. Such publications exist, and are encouraged and patronized by the best and wisest of our brethren, in all countries where Masonry occupies its proper place among contemporary institutions. In England, France, and Germany, they hold a high rank in the periodical literature of the day, and are regarded as essential to the maintenance and prosperity of the Order. They are, indeed, found wherever the Institution has a settled and permanent abode in the old world; and in this country most of the principal States have their masonic journals — a circumstance which, perhaps, might be of greater benefit if it were considerably modified. Such journals, under the control of inexperienced and ambitious brethren, who have little respect for the precedents and usages of the distant past, except as they may chance to favor their own particular views or crude opinions, become dangerous. Their multiplication is therefore to be regretted, because they are calculated to mislead the young and uninformed, and thereby introduce disagreement and dissension in the Lodges. An institution as comprehensive as ours, which gathers into its fraternal embrace men from every nation under heaven, and from all classes and ranks in the community, representing almost every condition and sentiment of society, having diverse and sometimes conflicting interests, can be honorably and successfully sustained only by the vigorous application of the *conservative power* of those great principles which have been hailed from the beginning as the foundation of all its pretensions. When these are so far lost sight of as to be regarded as of secondary importance, or of no importance at all, — then the fruits of success will be transformed, with fearful facility, into the elements of a sure, if not a violent dissolution. A prosperity based on a culpable disregard of the laws and usages which have come down to us from early times, must, as an inevitable consequence, sooner or later result in a depreciation of the character, the influence, and high social and moral position which the Institution has obtained and pre-eminently enjoys. Its bitterest enemies can ask no more ample assurance of a speedy and certain realization of their hopes and desires, than that the "ancient barriers" which, century after century, have protected and preserved its altar-fires unquenched, shall be broken down and destroyed. If this calamity is ever to befall it, it can only happen through the reckless instrumentality of a fanatical and misguided zeal. While it has nothing to fear from the assaults of its enemies, it has much to apprehend from the indiscretion of its friends. This truth is emblazoned upon every page of its history, and should be received as the voice of the past speaking to the present.

Our Institution is popular, and, as a natural consequence, is increasing in numbers with unprecedented rapidity. But this must not be received as any evidence of strength. On the contrary, many of the best and most sagacious minds among us regard it as an indication of increasing weakness. That there are agencies at work, both in and out of the Lodges, which, if left to themselves, or not carefully guarded against, will result in consequences that it may be difficult to control, no well-informed and observant brother can doubt. It is not necessary that we should particularize, but we may remind our brethren that the Lodge-room is no place for the discussion of any of the popular and exciting questions of the day, whether sectional, political, or religious. Nothing but harm can come of such discussions, and the Masters of Lodges should not allow them. They are invested with plenary powers, and should not hesitate to use them as occasion may require, either in preserving harmony among the brethren, or in defence of the integrity of the laws and usages of the Institution. And there has rarely been a time when a judicious exercise of these powers was more important than now. The popular world is full of extravagant ultraisms, mad with impracticable schemes for the improvement of the moral, social, and political condition of society; and it would be a miracle if they did not find their way into our Lodges, to become subjects of disagreement and contention. Fanatics are found everywhere, and the Lodge-room is scarcely less free of them than the church, or halls of legislation. They are a troublesome and dangerous class generally; but are especially so to the Lodges when they appear in the character of masonic reformers.

In respect to the character of the forthcoming volume of the Magazine we have nothing to offer, except that, as always, we shall say and do whatever in our judgment will best promote the usefulness and honor of the Institution.

We fear that danger most which we understand the least.

The extent of mind-discipline is to be seen in the control of speech.

Every condition of the mind has its balance of compensation and penalty.

False feeling often comes from a morbid condition of the system.

Passion, pride, and prejudice are the three elements of ruin in us.

The heart (or feeling) is easier understood than the head (or reason), because it is more ingenuous and natural.

Impulse in error can be self-corrected, but weakness in wrong rarely.

Trials of life have a tendency to impact interests together.

A UNIVERSAL GRAND LODGE.

We lay the following address before our readers, not with the expectation that any such project as it contemplates will meet with favor in this country, but in compliance with what appears to be the wishes of the parties with whom it originates. Such an organization might, perhaps, operate usefully among the Grand Lodges on the continent of Europe, where there are greater differences in the workings of the institution than in other parts of the world; but tried on a broader scale, it would, inevitably, wholly fail in any attempt to establish a more general uniformity in ritual and practice than at present exists. It is possible that, by some such plan, the Masonry of any one particular nation or language might be brought up to a more uniform rule of legislation or standard of practice, than at present obtains; but beyond this, such a result would not be possible, however desirable it might be. A perfect assimilation between the Lodges of France and those of this country or of England, for instance, would be found, on trial, to be utterly impracticable, from the difference in the education and intellectual training of the people of the two languages; and this difficulty would increase as we advanced into other parts of the continent.

The intimation that the Grand Lodge of England "has neglected sufficiently to guard, in every direction, the *unity* of the institution," may be, and doubtless is, to some extent, true, though the charge would lay with equal force against most of the Grand Lodges in Europe and America, while it would be greatly intensified in its application to the Grand Lodges supposed to be represented by the Association of German Masons, under whose authority the address given below is published. Admitting, therefore, the existence of the evil complained of, and that the Grand Lodges are all more or less responsible for it, the question that first presents itself, is whether it admits of a remedy; or, in other words, whether it is not so thoroughly engrafted on the system as to constitute an integral part of it? This strikes us as being very nearly, if not quite, its present condition; and any attempt to remove it would probably show that a large majority of the changes which, from time to time, have taken place in the organization and practical working of the body, are now esteemed to be essentials, and of vital importance to the welfare of the Order, by the peoples or Grand Lodges among whom they originated and are authorized, each contending for the antiquity and legitimacy of its own. A person at all acquainted with the usages of the Craft on the European continent, or even in England, may readily conceive that there are certain things in their respective rituals, which are regarded as fundamental and essential by them, that the Fraternity in this country could neither sanction nor practice. And the converse of this is equally true. In such cases concession would therefore be regarded by either party as a surrender of the original and true for that which is modern and false; and would, consequently, fail as a basis for uniformity of ritual, or "internal unity." We think it very probable that "external unity," which seems to be the second branch of the benefit proposed, might meet with more favor, and perhaps obtain a temporary success, but nothing more. Rules of practice which might operate well and usefully in France would be very likely to entirely fail in their application to the Fraternity in England or America. If the Grand Lodges of the world cannot agree on the Constitutions of the Order which have come down to us from the earliest times, as a rule and guide for the general conduct and government of the Fraternity, we should despair of any better success in the framing of a new code. We have not seen the Constitution proposed by the Association, and referred to in the address, but shall probably receive it in due time:—

ADDRESS TO ALL THE GRAND LODGES OF THE GLOBE.

Most Worshipful and Beloved Brethren,—If the Masonic Fraternity, to which we all adhere with enthusiasm and affection, has not hitherto been able adequately to fulfil her sublime mission, which consists in the task of ennobling and conciliating mankind, and advancing the happiness of man and the victory of the good principle throughout the world, this want of success is obviously due, in the main, to the imperfect organization of the Craft as a whole.

"Freemasonry is universal, and all the Lodges and Freemasons spread all over the world constitute but *one Lodge*." This sublime thought, which clearly and markedly expresses the fundamental idea of our federation, has not yet been realized.

To the first of all Grand Lodges, the Grand Lodge of England, the Craft is doubtless greatly indebted, and thankfully acknowledges its great and manifold merits; yet it is not to be denied that this Grand Lodge has neglected sufficiently to guard, in every direction, the unity of the institution. The natural consequence of this is, that, while spreading and developing itself in different communities, the Craft very soon assumed a variety of forms and laws, nay changed its very character to a certain extent, by reason of local circumstances and special requirements, as well as owning the influence of the spirit of the day.

In the course of the last century centrifugal tendencies came up, which led to the splitting up of the whole, and the isolation of the individual Grand Lodges, to each of which a province, confined within geographical and political boundaries, was allotted. To this decentralization the fact is due, that at the present day, the different Grand Lodges follow different systems and pursue different objects, as regards constitution and doctrine, rituals and practice, and that there exists hardly any but a very loose connection amongst them.

It is the object and the duty of the Masonic Craft to be a federation, allied with mankind for the good of mankind; but such a federation it cannot be truly and fully as long as its unity remains merely ideal, produced, as it has been hitherto, by the mutual spirit of fraternity and the connecting link of a few forms of worship common to all, as long as that unity does not recline in the face of the outer world, in proper platform and adequate representation by means of a joint federal law and joint institutions.

The Association of German Freemasons, animated by the desire to realize aggregation designed to promote unitarian tendencies in freedom and love, a rational organization of the Craft and its development in conformity with the spirit and ideas of the time, has been seriously engaged, for several years past, in working out the project of a general constitution, and at its annual meeting at Worms, on the 8th and 9th of June last, it has adopted the draft of such a constitution. The undersigned officers of the association have been deputed to submit this fundamental law to your kind examination, and propose its adoption to you, honored and beloved brethren. It cannot escape your notice that this platform, starting from actual facts, and aiming at nothing but what is attainable, with due regard to the historical development of the Order, is not designed to bring about unity in things essential only, but in everything else adhere throughout to the masonic principles of liberty, equality, and fraternity, of local self-government and general worship; and that it may consequently be safely adopted by every Grand Lodge.

We need not dwell upon the desirability of the establishment of international masonic congresses and the foundation of a Board of Management (*Verwaltungsausschuss*), *or universal Grand Lodge*, for the whole federation, and it is useless to expatiate upon the beneficial results the Fraternity and mankind at large might derive from the foundation of such institutions. However bold this idea may appear, its realization belongs no more to the province of mere phantasms, by reason of the vast development of the means of communication between all countries; nations being thus brought nearer to one another, and the idea alluded to having already received its incarnation by international exhibitions of industry. What could be done for the advancement of material interests, may and must be no less practicable for the promotion of the intellectual and moral interests of mankind. The one thing needful is that every individual and every corporate body evince a firm goodwill, as due to this great and good cause, that everyone set about to work courageously and without prejudice, and that personal inclinations and opinions be freely waived in the interest of the whole.

Seeing that the influence of the Lodges has been beneficial hitherto, and that, wherever they worked in the proper animus, they fostered and promoted morality, brotherly love, and the good of mankind at large, this will evidently be the case to a much greater extent if the individual links of the chain of the Order be drawn closer together, if they improve their institutions, breathe the breath of new life into the masonic body, keep pace with the progress of the century, and work throughout upon one plan and in one spirit.

In the confident expectation that you, honored and beloved brethren, will gladly and freely join us in our endeavor to bring about internal and external unity and a rational organization of the Craft and therewithall a new era of the prosperity of Masonry, we earnestly entreat you to adopt the annexed "fundamental law" (Grundgesetz) which is drawn up in the spirit and upon the ground of the "ancient charges," and to foster and promote all aspirations calculated to establish an international tie amongst all Lodges and all Masons of the world.

In this hope we hereby send you the greeting of the initiated.

Respectfully and affectionally yours,
By order of the Association of German Masons, The Directors:
Dr. Rudolph Seydel, of Leipzig, President,
Reinhard Kamp, of Elberfeld, Vice-President,
J. G. Findel, of Leipzig, Sec. and K. of the A.
Dr. Carl Van Dalen, of Berlin,
Heinrich Wilhelm Flasche, of Barmen.

Worms, Whitsuntide, 1867.

THE WHITE STONE.

Now comes the other mystic promise of something nobler yet. The explanation that I shall give of the White Stone, with the name which no man knoweth saving he that receiveth it, will seem fanciful to you, unless you think of the difference which there is on this subject between modern and occidental thought and ancient and oriental thinking. But no one who is acquainted with the sentiment of antiquity will think this explanation fanciful, for precious stones were almost the very form of literature for the expression of the idea of precious truths — so much so that God, when he wished to describe how heaven itself was builded, instead of saying that it was a building whose tower was justice, and whose foundations were mercy and love and sympathy, said: "It is builded of sapphire and ruby and other precious stones." Precious stones were identified with great moral truths and qualities. Just as we say *ermine* in referring to the office of a judge or magistrate, just as we speak of white fur as signifying purity, so to the ancient, the oriental, a precious stone was associated with moral truths and moral qualities. And God always speaks in conformity to this use of precious stones in representing such truths and qualities. In the description of heaven they were largely employed; whose walls, it was said, were of jasper, and whose pavements were likened to a sea of ice.

But more significantly, though less poetically, perhaps, precious stones were set, and worn as breast-stones. All the priests wore them in the Jewish economy. On the ephod they were placed. And the kings wore them. Now, in modern times, they are worn merely for show; but then they were worn to signify moral and regnant qualities. Crowns carried them symbolically, much as in coronets they still flame.

But more frequently than in any other way precious stones were made into signet-rings, and as such they carried authority, because they suggested the personal identity of the wearer. Where precious stones were set as signet-rings, they were worn, probably, in part on account of their brilliancy, and for mere private and personal pleasure, or else they were presents, given, as tokens of ordinary regard, by neighbor to neighbor, or friend to friend; or else they were bestowed as honors. Where a prince or a monarch desired to confer the highest testimony of his appreciation of one that had served him or the kingdom, he gave him a precious stone, with his name cut on it.

But, more preciously, these stones were used as love-tokens, and, in this case, they were cut with mystic symbols. As two lovers agree upon names which no one but themselves knows the meaning of, or as they speak to each other in endearing terms, which belong to them severally, not in baptism, not in common parlance, but by the agreement of the heart; so it was customary to cut in stone names or initials, which no one knew but the one that gave it and the one that received it.

Now these last two uses of precious stones — that by which monarchs conferred honor upon their favorites, and that by which lovers gave token of their affection for each other, with names inscribed, and known only to love — are blended. And this, I apprehend, is the origin of the figure of our text: "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." God says: "I am the eternal King, and I am the universal Lover; and to him that is faithful to me, and that overcometh, I will give, as a token of my love and honoring, a white stone." What is meant by *a white stone* I do not know; but I prefer to think that it was an opal, the most human of all stones. The diamond is the more spiritual; there is less of color and more of suggestion in it. But the opal has in it more sympathy, more feeling, more wondrous beauty, more of those moods that belong to the human heart; and, of all the stones that are worn to signify human affection, none is to be compared to the opal. And, methinks, when God makes this promise of the white stone, it is as if He said: "I will cut your love-name in an opal, and, as your King and Lover, I will give it to you; and no man shall know the meaning of that name but yourself."

That, it seems to me, is the explanation of the figure, and it is a most beauteous explanation when it is brought out. That which love and power bestow on their favorites, and which fills men with joy and rejoicing, God says he will bestow on every soul that overcometh, and is true to itself and Him, in the way of life. To all those that are faithful in His cause, He promises the name, engraved, by which He himself will call them — a new name, written; that is, etched, cut, ground. — *Henry Ward Beecher*.

THE SOV. GR. COMMANDER OF THE SOUTHERN JURISDICTION, U. S., ON THE INVASION OF HIS TERRITORY BY THE SUPREME COUNCIL OF BELGIUM.

FROM the Grand Orient of *Heredom* at Charleston, in the State of South Carolina, near the B.·. B.·., and under the C.·. C.·. of that zenith, which answers unto 32°, 46′, 33″, N. Latitude.

The Supreme Council (mother council of the world) of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at the Grand Orient aforesaid — *By the Sovereign Grand Commander:*

To the M.·. P.·. Supreme Councils for the 33d degree, for the Northern Jurisdiction of the United States, that for France, and that in the bosom of the Grand Orient of France, that for England and Wales, and the Dependencies of the British Crown, those for Ireland, Scotland and Italy, and those on the continent of South America, and for Cuba and the West India Islands, and to all Grand Lodges and Grand Orients of both hemispheres, except the Grand Orient of Belgium; and to all bodies and Freemasons of the Ancient and Accepted Scottish Rite of our obedience.

It is known to all the masonic world that this Supreme Council, having its See at Charleston, was established on the 31st day of May, 1801, for the whole of North America, and that from it, mediately and immediately, all the legitimate Supreme Councils in the world have derived their existence. In the year 1815, our said Supreme Council ratified the creation, by one of its members, of the Supreme Council for the Northern Jurisdiction of the United States, having its See at New York, whence it afterwards removed to Boston, where it now has its Grand Orient, having jurisdiction over certain named States; and our Supreme Council, which became, by the creation of that for the Northern Jurisdiction, the Supreme Council for the Southern Jurisdiction of the United States, reserving unto itself all the other States and Territories of the United States.

In the year 1839, a body claiming to be a Supreme Council for the State of Louisiana was unlawfully established at New Orleans, and continued to exist until the 17th day of February, 1855, when, by a concordat on that day effected, it submitted to the Supreme Council for the Southern Jurisdiction of the United States, as the supreme authority of the Rite in all that Jurisdiction, including the State of Louisiana, and its members became members of the Grand Consistory of Louisiana, under the obedience of the Supreme Council at Charleston.

After the surrender of its powers by the body claiming to be a Supreme Council for the State of Louisiana, Jacques Foulhouze, once a member of that body, but who had retired from it before the effecting of the said concordat, associated with himself two or three others, who claimed to be 33ds, and set up a body, which he styled "The Supreme Council of the 33d Degree, for the Free, Sovereign, and Independent State of Louisiana." That State had always been within the Jurisdiction of our Supreme Council for the Southern Jurisdiction, the necessary consequence of which was, that the body so established was not only illegal and illegitimate, but spurious. Mons. Jacques Foulhouze received his 33d degree from the Grand Orient of France, which then was and still is in alliance with us, our Ill. Br. Albert G. Mackey, Sec.-Gen. H. E., being its Grand Representative, and Garant d'amitie near us. Consequently, on the 4th of August, 1858, the Grand Orient of France addressed itself to the said Jacques Foulhouze, apprising him of its alliance with our Supreme Council, and its recognition of it "as the supreme constituting and governing authority of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States;" and, claiming his allegiance, sworn to itself, invited him to dissolve immediately the organization which he had formed, on pain of its condemnation and forfeiture of his rank as an Inspector-General.

The said Foulhouze, refusing to obey, was, by the Grand Orient, formally divested of his rank and character of Inspector-General, and the body created by him declared illegitimate.

Nevertheless, the said body, though thus denounced, condemned as spurious by our Supreme Council, and acknowledged by no lawful masonic power in the world, continued to exist, and still continues to maintain a precarious and unlawful being, under the presidency of M. Eugene Chassaignac. From the beginning it violated the Masonic Common Law of the United States, by establishing and chartering Lodges of Master Masons within the Jurisdiction of the M. W. Lodge of the State of Louisiana, and was, therefore, denounced by the Sovereign Body, and all the Temples of Symbolic Masonry in the United States were closed against all who, pretending to be Master Masons, were members of the illegitimate Lodges created by the said spurious Supreme Council.

The Supreme Council of Belgium was created by authority from the Ill. Br. Comte de Grasse, who derived his powers, in 1802, by commission from our Supreme Council at Charleston; and for it the Grand Constitutions of the year 1786 are necessarily the supreme law, to obedience whereunto it is irrevocably bound by the obligations of its original members. By these constitutions the number of Supreme Councils for North America was limited to two; and it is quite certain that, as the whole continent was originally under the jurisdiction of our Supreme Council at Charleston, which has never ceased to possess the requisite number of members since its origin in the year 1801, it has always been impossible for any lawful Council to be established in any part of North America, except by its consent and authority. Accordingly, one of its first acts was to commission the Ill. Br. De Grasse to establish a Supreme Council for the windward and leeward West India Islands.

These, illustrious peers and brethren, are all facts of history, known to the masonic world, and which no one can dispute. It is to be presumed that they were known to the Supreme Council of Belgium. Nevertheless, that body, either in open disregard of the rights of this Supreme Council, and of the Grand Lodge of Symbolic Masonry of the State of Louisiana, or most improvidently, without inquiry and with a singular levity, has lately, upon application made to it by the spurious body at New Orleans, over which Eugene Chassaignac presides, recognized and acknowledged it as a Supreme Body and lawful Supreme Council of the Ancient and Accepted Scottish Rite, and appointed a representative near it, and accepted one near itself appointed by it, thus violating the fundamental law and constitutions of the Rite, and withdrawing itself from fellowship with all lawful Supreme Bodies of the Rite, and, in fact, illegitimatizing itself, by contracting an alliance, offensive and defensive, with an illegitimate body, and recognizing as Masons and receiving as visitors, in its Lodges and higher bodies, those who are denounced as clandestine Masons by this Supreme Council and many of its peers, and by the Grand Lodges of all the States of the American Union.

We do not appeal, by protest or remonstrance, to the Supreme Council or Grand Orient of Belgium, against this indefensible violation of our rights and those of the Grand Lodge of Louisiana, inasmuch as we cannot have any communication whatever with a body that is the ally of M. Eugene Chassaignac's illegitimate organization.

Wherefore, the Supreme Council for the Southern Jurisdiction of the United States, placing this matter in the hands of its masonic peers, the other Supreme Councils of America and Europe, invokes their prompt and decisive action in the premises, and prays them at once to suspend all communication and correspondence with the Supreme Council of Belgium, and to forbid the recognition of any of its subordinates, or the individuals of its obedience, as Masons, by any of their subordinates or their brethren of their jurisdictions, as visitors or otherwise howsoever, until it shall revoke its recognition of the said spurious body, and recall its representative near it, and respect the just rights of our Supreme Council from which it derives its existence.

And we do also invoke all the Grand Lodges and Grand Orients of the United States, of Europe, and of South America, and those of all other countries, by like prohibition of inter-communication, to vindicate the rights of the Most Worshipful Grand Lodge of the State of Louisiana, unjustifiably violated by the said Supreme Council and Grand Orient of Belgium.

And we do hereby command all Grand Consistories, and subordinate bodies, and individual Masons, of the Ancient and Accepted Scottish Rite, of all the States and Territories of our Jurisdiction, from the Atlantic to the Pacific Ocean, not in any way to recognize or receive as Masons any who are of the obedience of the said Supreme Council of Belgium; and do invite our sister Council for the Northern Jurisdiction to do the same.

In testimony whereof, we, Albert Pike, Sovereign Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, do hereunto set our hand, and cause these presents to be countersigned by our Ill. Secretary-General of the Holy Empire, and the seal of our Supreme Council to be hereunto affixed, at the Grand Orient aforesaid, on this first day of the Hebrew month, ——, A. M., 5627, answering unto the first day of September, 1867, V. E. ALBERT PIKE, 33°, *Sov. Gr. Commander.*

A. G. MACKEY, 33°, *Sec.-Gen'l. H. E.*

JACOB'S LADDER.

ISAAC had two sons, Esau and Jacob. When, in his old age, Isaac was about to bless his eldest son, and so to communicate to him the blessings and the promises which he had received from T. G. A. O. T. U., Rebekah, by an unworthy stratagem, taking advantage of the dimness of Isaac's eyes, succeeded in getting the blessing given to her younger and favorite son Jacob. The history of this, the deceit practiced on the old and infirm Isaac, is very touching. In consequence of this, however, Jacob had to flee from his brother Esau for his life. He went to Padanaram to stay with Laban, his maternal uncle. On his road, one night while asleep, he saw a vision — "a ladder set up on the earth and the top of it reached to heaven: and behold the angels of God ascending and descending on it." God from above the ladder deigned to make a covenant with Jacob, and in the morning Jacob took one of the stones, which he had used for a pillow, and set it up as a pillar, and called the name of the place Bethel. This ladder is the original of the ladder depicted in our Lodges. It rests upon the volume of the Sacred Law. It has innumerable staves around, of which there are three principal ones, Faith, Hope, and Charity, and its summit is concealed in heaven, symbolized by the cloudy canopy.

We find this symbol universally adopted, but with seven steps. There is much doubt as to whether Jacob's ladder is the universal antetype, for the Mexicans believed in an ascent to heaven by seven steps. "In the midst of a dense forest called Taxin, near the Gulf of Mexico, was the pyramid of Papantha." Humboldt tells us: "It had seven stories, was built of stone, and was beautifully and regularly shaped." When, however, we remember that the Mexicans certainly had traditions of the exodus of the children of Israel, it is perfectly possible that, though we cannot now trace how, they originally knew of Jacob's vision.

In the Persian Mysteries, the ladder had seven gates, which were symbolical of the soul's approach to perfection. In the initiation the candidate had to pass through seven caverns, each of which terminated in a narrow orifice, which also formed the entrance to its successor, and through which the candidate had to squeeze his body. This was called the ascent of the ladder. Each round was supposed to be of metal, increasing in purity, represented a state of existence, and was called by the name of a planet. In the table at the end, copied with slight additions from Oliver's "Signs and Symbols," will be found the names of these. The mythological history of the Rustam also contains references to this ladder, for we find him on a certain occasion going along the road of seven stages, during which he passes through six trials.

In the Gothic Mysteries the neophyte met with seven obstructions.

In the Scandinavian Mysteries we have the great tree Torasil, which is supposed to be similar to the ladder.

The Jews believed that the ladder had fifty gates. Moses ascended to the forty-ninth. Joshua could not get beyond the forty-eighth, and even Solomon could not open the fiftieth, which led directly into the presence of T. G. A. O. T. U. There was also an old tradition that the ascent to the Paradisaical Mount of God was by a pyramid of seven stages.

The Essenes reduced the steps to seven, and called the ladder the Sephiroth. There were afterwards added three more, called Intelligence, Wisdom and Crown, the original seven being named Strength, Mercy, Beauty, Victory, or Eternity, Glory, the Foundation, and the Kingdom.

There are several theories as to what was the universal origin of this seven-staged ascent. One is that it arose from the sevenfold divisions in the creation of the world. This is supposed by the fact that each step or stage was assigned to a day in the week and to a planet. We know that in almost every country the seven days of the week and the seven planets corresponded. A second theory is that they referred to Noah and his seven companions, in support of which is the fact that many nations worshiped seven hero-gods. A third theory is that they represented the seven stories of the Tower of Babel, which were completed before the dispersion. My own theory is that the idea arose simply from believing that God was above us; that reception into heaven would be the reward of the righteous; and there were seven steps given to the means of ascent, whether pyramid, pagoda or ladder, from the general belief in the sacredness of the number seven. A general account of this number and of its universal adoption as sacred would stretch this paper beyond the limits I have proposed to myself.

In our Lodges this ladder is shown as resting on the volume of the Sacred Law, having innumerable steps, the three principal of which are called Faith, Hope, and Charity, and its summit concealed in the cloudy canopy.

In the church of St. Maria Maggiore, in Rome, is depicted a geometrical staircase having three gates, one at the bottom, one half way up, and one at the top. This is, in fact, the equivalent of our ladder.

An explanation of our ladder, as given by Fellows, I quote from Br. Oliver, and I add his remark at the end; and I am sure most, if not all, of my readers will cordially concur in his protest: "Faith is the genius of spring; Hope of summer, and Charity of autumn.—Faith of spring, because faith and work must always come together; Hope of summer, because from that point the sun looks vertically down upon the seeds which have been committed in faith to the fertilizing bosom of the earth; Charity of autumn, because then the sun empties his cornucopia into our desiring laps. Faith is the Eastern Pillar; Charity is the Western; and Hope the Keystone of this Royal Arch." To which Br. Oliver adds: "It will be unnecessary to say that I differ *in toto* from the above author in his appropriation of those sublime virtues, and solemnly protest against the principle of making Hope instead of Charity the keystone of the Arch." —*Anon.*

THE PERMANENCE OF MASONIC INSTITUTIONS.

When Solomon had completed his temple, and, in the presence of the assembled hosts of Israel, had invoked upon it the blessing of the Most High, and in answer to his prayers the fire had descended upon the altar and consumed the burnt offerings and sacrifices, and the glory of the Lord filled the house of God, he doubtless thought that he had erected a monument of his magnificence which would last throughout all time. But that temple, for the erection of which so great preparation had been made, upon which so much treasure had been expended, the building and dedication of which were marked by so many evidences of Divine approbation, stood but about four hundred years from its foundation.

Silently, under the shadow of that gorgeous edifice, like the processes of nature, unobserved of men, was matured an institution built of blocks purer than Parian marble, stayed with timbers more endurable than the cedars of Lebanon, and supported by pillars more majestic than Jachin and Boaz. That spiritual temple was destined to be a permanent monument of its founder's greatness and glory. The flames which consumed and crumbled the material building did not scathe it. The tide of conquest did not affect its sure foundation. Captivity did not destroy it. Time has not diminished its strength. Age has not impaired its beauty.

Freemasonry has survived the vicissitudes, the wars and revolutions of nearly thirty centuries. It has "stood by the cradle, it has walked by the hearse" of societies which promised to last as long as the earth should revolve on its axis. It has floated down the stream of time on the fragments of states whose power knew no limits.

It witnessed the miraculous destruction of the host of the Assyrian king, when,—

> "Unsmote by the sword,
> It melted like snow in the glance of the Lord,"

It saw the Babylonian, when he applied the torch to the temple and made "Salem's high places his prey." It saw the rise of the Grecian and Roman Empires, and stood upon their ashes. It was in existence when the northern hordes came forth to destroy the civilization of the old world; saw the sacked and burning cities which they left in their march and the dearth and desolation which marked the course which they traveled. When the wind had dispersed the dust of those countless armies, and the smoke of those burning cities had ascended to the sky, the Fraternity was to be seen industriously employed in repairing the ravages which had been wrought. Amidst the darkness of the Middle Ages, which succeeded, its lights were not extinguished nor its labors suspended. Magnificent works of Gothic architecture were erected by the Fraternity in Europe during this period of the world's history, and still stand as mementoes of its artistic skill, patient industry and devout piety.

Freemasonry has witnessed the rise and growth of all the civilized nations now on the face of the globe. And to-day it looks, without the indulgence of a single fear for its own safety, at the gradual decline or more rapid overthrow of the social organizations and political institutions, from time to time, laid prostrate around it.

The age of the Institution and the revolutions which it has survived, should inspire us with profound reverence for the wisdom of its goverment and a firm resolution to adhere strictly to its ancient landmarks and approved ordinances. It has been truly said, "that which wisdom did first begin, and hath been with good men long continued, challengeth allowance of them that succeed, although it plead for itself nothing. That which is new, if it promises not much, doth fear condemnation before trial; till trial, no man doth acquit or trust it, what good soever it pretend or promise. So that in this kind there are few things known to be good till such time as they grow to be ancient."

But antiquity is not its only distinction. It has been illuminated by the brightest constellations of wisdom, talent, patriotism, and virtue. In every age and country, history records the names of men, distinguished in all the avocations and pursuits of life, who have evinced a sedulous attention to all the duties arising out of their relation to the Craft. Let us strive to imitate their examples and reproduce their virtues. — *Anon.*

THE ANCIENT ACCEPTED SCOTTISH RITE.

The Book of the Ancient and Accepted Scottish Rite of Freemasonry, containing instructions in all the degrees, from the 3d to the 33d and last degree of the rite; together with ceremonies of inauguration, institution, installation, grand visitations, restrictions, lodges of sorrow, constitutions, general regulations, calendar, &c. By Charles T. McClenachan, 33° &c., &c. Fully illustrated. New York: Macoy & Sickles.

So full a title cannot fail to give the reader a clear and definite idea of the character of the work before us; and if he be a member of the rite, he will readily see that there can be but little not treated of in its exoteric division that would be of any use to him. It is, of course, designed to be used by the members and different bodies of the rite, as a hand-book or monitor, and for this purpose it appears to be remarkably well adapted. It is perhaps susceptible of improvement in the arrangement of some of its general features, and might, without prejudice to its usefulness, be considerably condensed; but as a whole, it is probably as well calculated to meet the wants of the bodies of the rite as any work of the kind that has yet been given to the public. In the fulness and variety of the information given, it is unequalled. It is beautifully printed and finely illustrated. We acknowledge our indebtedness to the politeness of Br. Sickles for the copy before us.

WILLIAM SUTTON LODGE.

THIS new and promising Lodge received its charter at the quarterly communication of the Grand Lodge in September, and was constituted in ancient form and with the usual ceremonies, on the evening of the 1st of October ultimo. It is located in the village of East Saugus, and in the midst of a growing and active population, affording a pretty certain guarantee, under proper management, of its future success; and that it will be so managed, the character and intelligence of the brethren composing its membership are a sufficient assurance.

We judge there were present to witness the ceremonies of institution, including the dedication of the hall and installation of the officers, not much less than a hundred and fifty brethren, among whom were large delegations from the two neighboring Lodges in Lynn, and in less numbers from other Lodges in the immediate vicinity. At the conclusion of these ceremonies a procession was formed, and the brethren marched to one of the large halls in the village, where a bountiful collation was spread for their refreshment, and where they passed an agreeable hour. Brief speeches were made by the Master of the Lodge, by the Grand Master, by Dr. Lewis, Gen. Sutton, (after whom the Lodge is called), Brothers Moore, Dadmun and others. The company separated at a seasonable hour, all feeling, we doubt not, that they had passed a pleasant and interesting evening. The officers of the Lodge are as follows: —

W. Master, George H. Sweetser; Senior Warden, Everett H. Newhall; Junior Warden, Harmon Hall; Treasurer, Jacob B. Calley; Secretary, Charles J. Hitchings; Senior Deacon, George E. Stewart; Junior Deacon, Alfred W. Libbey; Senior Steward, Osgood Peabody; Junior Steward, Edward S. Kent; Marshal, Enoch T. Kent; Sentinel, Edwin H. Foster; Tyler, John W. Skinner; Chaplain, Rev. P. Wood.

GRAND LODGE OF ILLINOIS.

THIS Grand Lodge held its annual communication for the present year at Springfield, on the 1st. of October last. The attendance was very large, there being 440 officers, permanent members, and representatives of Lodges present.

The Grand Master opened the session with an able and interesting address, a few short extracts from which we find in the "Trowel." Speaking of the distress in the South, and the necessity of immediate relief, he says: —

DISTRESS IN THE SOUTH.

Masonry teaches a charity which is neither narrow nor contracted—not confined to any sect or party, but as expansive as the "blue arch of heaven itself, and co-extensive with the boundaries of the world"—and every Mason should be governed by its teachings, in his actions and conduct towards a brother.

We give the following, being all we have room for the present month:

JEWELRY.

The use of masonic emblems for the purpose of advertising business, or attracting, for show or excessive ornament, is becoming a great evil that needs the regulating hand of this Grand Lodge. I recommend that the use of masonic emblems as signs or modes of advertising, in business not exclusively masonic, be forbidden under penalty of expulsion, and that the excessive or showy use of masonic ornaments be discouraged.

AVOUCHMENTS.

The matter of avouchments in Lodges is greatly abused. The law of this jurisdiction is clear: that no visitor shall be permitted to sit in lodge until some brother, known *as such*, shall vouch in open lodge, or to the Master at the time of opening, that he has sat with him in open lodge, and, in addition to this, the avouching brother should be able to state on what degree he sat with him. I recommend that the Grand Master be requested to call the special attention of all Masters and Wardens to this subject.

KEYS.

I am informed that certain parties are still operating in the manufacture and sale of books in cypher. The matter must be effectually punished, and I recommend that every Mason who shall manufacture, sell, buy, give or receive, lend or borrow, or in any way use anything written or printed, in figures or characters, letters or words, as aids in the secret work, ritual, or lectures of Masonry, not authorized by this Grand Lodge, be expelled from all the rights and privileges of Masonry, and that any lodge which shall fail to perform its duty in this respect shall be liable to such punishment as the Grand Lodge in its wisdom may see cause to inflict.

THE MASONIC TROWEL.

The "Masonic Trowel" has been published among us for several years, and has been conducted with such ability as to command the respect of all who are in the habit of reading it. It has at no time "trimmed its sails" to catch the popular breeze, but has maintained an independence greatly to be admired. Highly dignified and moral in its tone, it receives a hearty welcome into the families of those brethren who have taken it. From its infancy it was a promising child; now that it has grown up to mature manhood, our affections are so twined about it that we feel that we can not do without it. I cheerfully recommend that it be taken by every Mason in this grand jurisdiction who is able to do so—especially do I think that every officer of a lodge should read it, particularly as it is, and in all probability will continue to be, the medium through which the Grand Master must often speak to the Craft.

M.W. Br. J. R. Gorin, of Decatur, was re-elected Grand Master, and R.W. Br. H. G. Reynolds, of Springfield, Grand Secretary.

REBOLD'S HISTORY OF MASONRY.

We give the following from the report of the Committee appointed last year by the Grand Lodges of Illinois to examine and report on the character of Rebold's "History of Freemasonry in Europe," as translated and published in this country by J. F. Brennan. The Committee submitted their report at the session of their Grand Lodge at Springfield, last month; and it was accepted by a nearly unanimous vote. We thank the Committee for the manly and decided stand they have taken against the inroads of infidelity, and in defence of those purer principles on which alone our Institution can be sustained in any moral and religious community. We have much to fear from such sceptics as Rebold, too many of whom are occupying high places in the fraternity in this country: —

> But your committee further find that said book contains matter which should not, in their opinion, be suffered to circulate as the production of a masonic scholar, without this Grand Lodge giving expression to its views regarding it in the most emphatic and unequivocal manner.
>
> Besides producing the facts of masonic history so far as the same seem to him supported by satisfactory evidence, and such conjectures and opinions as he entertains as to those things which are doubtful, he uses the opportunity such a publication affords to make an onslaught upon every teaching which we as Masons hold most dear in connection with the lodge, the Holy Writings, and the Divine Being we are taught to worship.

> Purporting to be the effort of an impartial mind to trace philosophically the varied history of the ancient and honored Craft, the work, when examined, stands out as the teaching of one who would willingly bring into odium and contempt the truly masonic idea of the Living God, cover with shame the volume of inspiration now open upon our altars, and confound the grand teachings of prophet and apostle with the absurd and even disgusting myths of heathen lore, and thus cut loose every system of morals from its fastenings by reducing the whole, as to their source, from the law of the two tables to the charge of a Master, to a common level with pagan superstitions and the conceits of juggling impostors.
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> How can the Grand Lodge do otherwise than speak, when a book purporting to issue from the pen of a high dignitary of a masonic body begins by snuffing out the first great light of Masonry, and goes on to mock the masonic idea of God, by treating it as a myth, and teaches in effect, both openly and covertly, that the God to whom the Lodge is erected is the creation of imagination and superstition—the first great light consequently a lie, and a belief in either as divine, a delusion and a snare.
>
> The tendency of the book, in our opinion, is to fortify atheism, and overthrow all respect for religion as taught by Hebrew or Christian—to wholly sap the foundation of all masonic virtue, by destroying a belief in the divine sanctions upon which it is built. If Masonry has no other foundation than this book would allow, the jewels may as well be cast among the rubbish, and the Lodges closed in confusion and despair.
>
> It may be that the notions of M. Rebold are accepted as masonic in the country from which he hails. It may be that the atheistical virus of what is familiarily called French philosophy has penetrated the masonic body in that jurisdiction, until the Holy Writings are no more in its estimation than a bundle of ancient fables, and the god or goddess of reason, which M. Rebold sets up, is the Deity recognized by the Masons among whom he is a distinguished member; but it is to be hoped that the time is far distant when Masonry in this country can lend the least allowance to a system which is simply a subversion of itself.
>
> The masonic Lodge is erected to GOD — not the figment of the imagination called a principle of Nature, but the God of Elijah and Saint John. The very existence of the Lodge in three degrees is a denial of the so-called philosophy of atheism. Unless there be three degrees of life—natural, spiritual, and celestial—the Lodge has taught nothing by its symbolic form.
>
> The masonic Lodge has, as its *furniture*, the "*Holy Writings*," which are held by Masons to be *true*, and are received as the "*moral trestle-board*." Take away these two fundamentals of Masonry, the Omniscient God and the inspired Word, and what is left? Manifestly nothing. This Masonry we have received from our fathers; unless we intend masonic suicide at a blow, we can not think of giving any countenance to an enunciation which repeats that which the fool hath said in his heart, "There is no God."

MISSOURI.

THE ANNUAL MEETINGS OF THE GRAND MASONIC BODIES.

THE Grand Lodge of A.F. and A.M., of Missouri, closed its annual session at St. Louis, on Thursday evening, the 17th October. There was a full attendance, and representatives were present from a large majority of the subordinate Lodges in the State. The Craft are represented to be in a flourishing condition. The annual election of officers took place on Wednesday last, and the last business of the Grand Lodge was their installation.

OFFICERS.

M.W. Wm. E. Dunscomb, Jefferson City, Grand Master; R.W. C. A. Rowley, St. Joseph, Deputy Grand Master; R.W. Thos. E. Garrett, St. Louis, Senior Grand Warden; R.W. Wm. D. Muir, Boonville, Junior Grand Warden; R.W. Wm. N. Loker, St. Louis, Grand Treasurer; R.W. Geo. Frank Gouley, St. Louis, Grand Secretary; Rev. P. M. Pinckard, St. Louis, Grand Chaplain; Rev. Jas. J. Wyatt, St. Joseph, Grand Chaplain; Rev. J. H. Luther, Palmyra, Grand Chaplain; Rev. Josiah M. Carey, Warrensberg, Grand Chaplain; Rev. T. E. Shepherd, La Grange, Grand Chaplain; Rev. G. W. Horn, Jefferson City, Grand Chaplain; W. Geo. R. Keill, Sedalia, S.G.D.; W. J. A. H. Lampton, St. Louis, J.G.D.; W. Chas. Levy, St. Louis, Grand Steward; W. James B. Coff, St. Louis, W. N. G. Elliott, Fayette, Grand Marshalls; W. Jno. A. Gilfillan, St. Louis, Grand Sword-Bearer; W. Allen McDonell, Greenfield, Grand Pursuivant; Br. Thos. Harris, St. Louis, Grand Tyler; R.W. Geo. Frank Gouley, St. Louis, Ch. Com. on F. Cor.; R.W. Thos. E. Garrett, St. Louis, Grand Lecturer; W. Jno. S. Phillips, Sedalia, Grand Orator; W. Silas Woodson, St. Joseph, Grand Orator.

The Grand R.A. Chapter met at Masonic Hall, October 9, 1867; R.E. Martin Collins, Deputy G.H.P. and acting M.E.G.H.P., presiding.

OFFICERS ELECTED.

M.E. Martin Collins, St. Louis, G.H.P.; R.E. Rufus E. Anderson, Palmyra, Deputy G.H.P.; R.E. James E. Drake, Carrollton, G.K.; R.E. Louis F. Weimer, St. Joseph, G.S.; R.E. John D. Daggett, St. Louis, Grand Treasurer; R.E. Geo. Frank Gouley, St. Louis, Grand Secretary; Comp. Rev. P. M. Pinckard, St. Louis, Grand Chaplain; Comp. W. E. Glenn, G.C. of the H.; Comp. John Glenny, St. Louis, G.R.A.C; Comp. George C. Brua, St. Louis, G.G.

The Grand Council, R. and S.M., met at Masonic Hall, October 11, 1867, Comp. James A. H. Lampton, Grand Thr. Ills., and Acting Grand Puissant, presiding.

OFFICERS ELECTED.

M.P. Thomas E. Garrett, St. Louis, G.M.; R.P. James A. H. Lampton, St. Louis, Deputy G.M.; Thr. Ill. L. R. Ringo, Weston, G.M.; Ill. J. G. Foss, Hannibal, G.P.C.W.; Comp. William N. Loker, St. Louis, Grand Treasurer; Comp. George Frank Gouley, St. Louis, G. Recorder; Comp. Rev. P. M. Pinckard, St. Louis, Grand Chaplain; Ills. Jno. Glenny, St. Louis, G.C.G.; Comp. D. T. Wainwright, Monticello, Grand Marshall; Comp. B. F. Newhouse, Weston, Grand Steward.

The Grand Commandery Knight Templar met at Masonic Hall, October 7, 1867, R.E. Sir George Frank Gouley, Grand Commander, presiding.

OFFICERS ELECTED.

R.E. Sir George Frank Gouley, St. Louis, Grand Commander; V.E. Sir Louis F. Weimer, St. Joseph, Department Grand Commander; E. Sir James F. Aglar, St. Louis, G.G.; E. Sir James Carr, Hannibal, G.C.G.; E. and Rev. Sir P. M. Pinckard, St. Louis, Grand Prelate; E. Sir William N. Loker, St. Louis, Grand Treasurer; E. Sir A. B. M. Thompson, St. Louis, Grand Recorder; Sir Samuel Hardwick, Liberty, Grand Standard-Bearer; Sir William Bosbyshell, St. Louis, Grand Sword-Bearer; Sir William H. Stone, St. Louis, Grand Warder; Sir George Brua, St. Louis, Grand Sentinel.

THE MASONIC GENTLEMAN.

HE is above a mean thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons in controversy. *He never stabs in the dark.* He is ashamed of innuendo. He is not one thing to a man's face, and another behind his back. If by accident he comes into posession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in the unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted, himself out of sight, nearest the thinest partition, anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straight-forward, open, and manly. He can not desend to scurrility. Billingsgate don't lie in his track. From all profane and wanton words his lips are chastened. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable, he practices toward every man.— *Anon.*

WAVERLY ROYAL ARCH CHAPTER.

The installation of the officers of Waverly Royal Arch Chapter took place at Masonic Hall, Melrose, last month, Richard Briggs, Grand High Priest of the Grand Chapter of Massachusetts, occupying the chair, and performing its duties (with the assistance of the officers of the "Grand Chapter") in his usual pleasant and acceptable manner. Thomas Winship, of South Reading, was installed High Priest; John W. Chapman, of Malden, King; C. C. Dike, of Stoneham, Scribe; G. W. Heath, of Melrose, Treasurer; and W. Littlefield, of Melrose, Secretary.

The ceremonies were interesting and impressive, commanding the close attention of the large audience that was present. At their conclusion, Rev. J. W. F. Barnes presented, in behalf of the Chapter, to the retiring "High Priest" Comp. F. J. Foss, a superb gold watch and chain. In his usual vein of eloquence, (the memory of which yet lingers in our mind, though our pen is unable to give it adequate expression,) Mr. Barnes alluded to the different official relations that had existed since its formation, between the "Chapter" and Brother Foss; to the progress it had made under his guidance; to the improvements he had inaugurated; to the superior manner in which, not only his own special work, but also that of all the officers had been performed. He also took occasion to call the attention of the members to the fact, that the duties of the presiding officer did not begin or end with his occupancy of the chair, nor did they even mainly consist in conferring the degrees, but demanded constant thought, and daily, unflagging attention; and it was simply the performance of a duty for him to recognize and acknowledge,—which duty, as a memberof, and in justice to, the Chapter, he gladly and heartily discharged,—that the evidences of Brother Foss' fidelity to his obligations, and faithfulness to his responsibilities, can be seen in the prosperity of the Chapter, and the eminent position it has gained in the "Order."

Mr. Barnes proceeded at some length to enforce the practical observance of the duties that devolve on each member of the Institution, and the benefits that resulted to each, from his allegiance to the principles and tenets of his profession. Congratulating the members, that, though the official relations existing between them and Brother Foss were now severed, they would not lose the benefit of his counsel and experience; congratulating Brother Foss, that his actions had nobly merited the testimonial which it was the speaker's privilege to tender him, in behalf of the Chapter, as a slight expression of their respect and esteem, he closed by expressing his personal satisfaction, that there had been chosen as his successor in office, a Brother who, in the various positions he had already adorned, has given abundant evidence of his peculiar fitness for the position to which he has been advanced by the unanimous suffrages of the members of the Chapter.

Though evidently taken by surprise, Brother Foss made a feeling and suitable response to the remarks of Mr. Barnes. He ignored special praise for anything he had accomplished, giving large and cordial credit to the officers associated with him, who had made his duties a pleasure, and who had given him the benefit of their advice and active co-operation.

He was indebted to the members, who had one and all extended to him their generous sympathy and kind indulgence, and returned them hearty thanks for the many evidences of their favor and kindness with which they had repeatedly honored him, and the memory of which would never be eradicated from his mind. For this entirely unexpected and munificent token of their regard, he had not fitting words to express his feelings and gratitude. He should ever cherish it with pride, and value it among his choicest possessions. Though he could not claim to have in any degree, deserved this expression of their esteem, yet he should be unjust to himself, as also to them, if he did not admit that his endeavors had always been for the prosperity of the Chapter, and his actions been influenced for their welfare and success. Regretting that he had not been able to realize his own desires in this respect, and to have more successfully answered their expectations, he concluded his remarks, (of which we have given a faint and feeble abstract,) with his renewed thanks to the officers and members of Waverly Royal Arch Chapter, for their unvarying courtesy and consideration.

The watch and chain are of the most expensive character, and the best product of American manufacture. The watch is of Waltham make, and is considered the best specimen of their skill— internally as well as externally— that has yet been produced. No labor or expense have been spared, in order that it should maintain, and if possible enhance, the enviable reputation its manufacturers have already gained.

Brother J. H. Waitt was the committee for procuring this testimonial, and all who are acquainted with the practical judgment and exhaustive knowledge in mechanics possessed by the genial and jovial rotundity that answers to this name, are assured that every requirement that the most fastidious taste can demand has been fully answered.

At the conclusion of the presentation, an elegant and abundant collation was served in the banqueting hall, to which full justice was rendered; and the "feast of reason and flow of soul," enlivened with brilliant wit, and expressions and evidences of friendship, furnished a fitting termination to a very pleasant evening.—*Malden Messenger.*

IMMORTALITY.

Without, however, endorsing all these ideas, Freemasonry everywhere recognizes the IMMORTALITY OF MAN; and immortality implies that man will be identically the same through all eternity: death cannot rob him of any of those prerogatives or attributes which are necessary to that identity. In the future life, man will be essentially the same as in this. He will remember the past, recognize and love those whom he had known and loved here; and he will also retain the noble attribute of freedom, and the capacity for progress. The future life is a life of activity and advancement,—a life of affection and sympathy as well as retribution; and being separated from this only by the veil of flesh, it penetrates and flows into it, and is forever connected with it by mysterious bonds that cannot be broken.

It follows, therefore, that the great, the wise and good of the past time,—our brothers and companions departed, the Illuminators of all men of all nations and ages,—are still moving among us, fulfilling each day their various ministries of beneficence and love. They overshadow us when we meet in our Lodges of mourning and remembrance, and envelop us in their undying sympathy. Being dead in the flesh, they are alive in the spirit, the true apostles and benefactors of man, and are unceasingly present as helpful divinities, in the examples they have set, the truths they have uttered, and the lives they have lived.

"They fell, devoted, but undying;
The very waves their names seem sighing;
The waters murmur of their name,
The woods are peopled with their fame,
The silent pillars, lone and gray,
Claim kindred to their sacred clay;
Their spirits wrapt the dusky mountain,
Their memory sparkles o'er each fountain;
The meanest rill, the mightiest river,
Rolls, mingling with their fame, forever."

OBEDIENCE.

Submission to the constituted authorities, both in the State and in the Craft, is a quality inculcated upon all Masons. With respect to the State, a Mason is charged to be a peaceable subject to the civil powers, wherever he resides or works, and never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates." And with respect to the Craft, he is directed "to pay due reverence to his Master, Wardens, and Fellows, and to put them to worship." And another part of the same regulation directs, that the rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations, by all the brethren, with all humility, reverence, love, and alacrity."

This spirit of obedience runs through the whole system, and constitutes one of the greatest safeguards of our Institution. The Mason is obedient to the Master; the Master and the Lodge to the Grand Lodge; and this, in its turn, to the old landmarks and ancient regulations of the Order. Thus is a due degree of subordination kept up, and the Institution preserved in its pristine purity.—*Anon.*

FREEMASONRY AND CHRISTIANITY.

Brother White, in the "London Freemasons' Magazine," attempts to prove that Christianity is the foundation and cope-stone of Freemasonry. This he does mainly by references to the New Testament and the Old Lectures, which were in vogue before the union of the two Grand Lodges of England. He wishes the brethren clearly to understand that he does not assert that all the New Testament references go to prove the necessary connection between Masonry and Christianity; the main portion of them do, but some of them are usefully brought to mind by the language of the Ritual, whilst others are merely coincidences between that language and the language of the Sacred Volume.

He continues:—

In making the references my object is, if possible, to raise the science of Masonry to a Divine level, not to bring down the precepts of Christianity to a par with a human institution; and in so doing, I believe and hope that I am altogether actuated by a spirit of reverence and humility.

I will proceed by first referring to portions of our ceremonies, and illustrating them in the manner before mentioned. I have no doubt my style will appear to be somewhat unconnected, but for the reasons I have already suggested, this cannot well be avoided.

FIRST DEGREE.

Ballot.—"Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet."—Matt. vii., 6.

"Many are called but few are chosen."—Matt. xxii., 14.

Preparation.—"I was a stranger and ye took me in, naked and ye clothed me."—Matt. xxv., 36.

Take nothing for your journey, neither staves nor scrip, neither bread, neither money." &c.—Luke, ix., 3.

Admission.—"Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you."—Matt. vii., 7.

"I am the door; by me if any man enter in he shall be saved."—John, x., 9.

"Thou art wretched, and miserable, and poor and blind, and naked: I counsel thee to buy of me gold, &c., and white raiment that thou mayest be clothed, &c., and anoint thine eyes with eye-salve that thou mayest see, &c. Behold I stand at the door and knock."—Rev. iii., 17.

Reception.—"*Are you free?*" &c.—Ye shall know the truth, and the truth shall make you free."—John, viii., 32.

"If the Son, therefore, shall make you free, ye shall be free indeed."—John, viii., 36.

Light.—"The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up."—Matt. iv., 16.

"Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." — Matt. v., 16.

"In him was life; and the life was the light of men, &c. That was the true light which lighted every man that cometh into the world." — John, i., 4, 9.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." — John, viii., 12.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness." — John, xii., 46.

"But ye brethren are not in darkness, &c. Ye are all the children of light." — 1 Thess. v., 4, 5.

"He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light." — 1 John, ii., 9, 10.

Foundation Stone. — *N. E. Corner.* "*And from the foundation,* &c., *may you.*" — "The stone which the builders rejected, the same is become the head of the corner." — Matt. xxi., 42.

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens, &c., and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." — Ephes. ii., 19, 20.

"Behold I lay in Sion a chief corner-stone, elect, precious, and he that believeth on him shall not be confounded." 1 Peter, ii., 6.

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii., 10, 11.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him." — Col. ii., 7.

Charge. — "*Let me recommend,*" &c. — "Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me." — John, v., 39.

"Duty to neighbor citizen of the world." — See Romans, xii., 9 — 18. and xiii., 1 — 8.

G. A. O. T. U. — "In the beginning was the word, &c. All things were made by him, and without him was not anything made that was made." — John, i., 1 — 3.

"For by him were all things created, that are in heaven, and that are in earth, &c.; all things were created by him and for him." — Col. i., 16 — 17.

Brotherly love, — "A *new* commandment I give unto you, that ye love one another as I have loved you, that ye also love one another By this shall all men know that *ye are my disciples if ye love one another.*" — John, xiii., 34, 35.

"Let brotherly love continue." — Heb. xiii., 1. See also 1 John, ii., iv.

Relief. — "To do good and to communicate, forget not." — Heb. xiii., 16.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" — 1 John, iii., 17.

Truth. — "Jesus saith unto him, I am the way, the truth and the life." — John, xiv., 6.

Faith, Hope and Charity. — "And now abideth Faith, Hope and Charity, these three; but the greatest of these is Charity." — 1 Cor. xiii., 13. See also 1 Cor. xiii., 1 — 8, and xiv., 1.

FROM THE OLD LECTURE.

Q. Our Lodges being thus finished, furnished and decorated, to whom are they dedicated? A. To King Solomon. Q. He being a Hebrew, and dying long before the Christian era, to whom do we *as Christians* dedicate them? A. To St. John the Baptist. Q. Why to him? A. He, being the forerunner of our Saviour, preached repentance, proclamed that salvation was at hand, and drew the first line of the Gospel. Q. Has St. John the Baptist any equal? A. He had, St. John the Evangelist. Q. Why is he equal to the Baptist? A. He, coming after St. John the Baptist, finished by his learning what the other began by his zeal, and drew a line parallel to his. *We acknowledge* the testimonies which he gives, and the Divine Logos which he makes manifest. — (End of fourth Sec., 1st Lecture.)

Q. How is prudence depicted in a Mason's Lodge? A. By a blazing star, &c. We may apply the emblem to a still more religious import: it may be said to represent the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and *here* conducting our spiritual progress to the author of our redemption. (end of Sect., 1st Lecture.)

From the "Pocket Companion and History of Freemasons," 1764.

A prayer to be used of Christian Masons at the empointing of a brother, used in the reign of Edward IV.: —

"The mighty God and Father of Heaven, with the wisdom of His glorious Son, through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here that we may come to His bliss that shall never have an end."

So far I have in this first degree of Masonry, by few out of very many references to the New Testament, and otherwise, sought to show that true Masonry is founded on Christianity; in the third degree, the same Scripture references are, in many cases, applicable, whilst, in the old Lectures, as I hope hereafter to be able to show, the Christian references are, in that degree, much more numerous.

We are taught that the three grand principles on which Masonry is founded, are brotherly love, and relief, a charity strictly enjoined and accurately defined; whilst there can be but one truth, taken as a whole, and our blessed Saviour has declared that He is "the way, the truth and the life."

GRAND ENCAMPMENT OF NEW HAMPSHIRE.

At a semi-annual communication of the Grand Commandery of Knights Templars recently held in Concord, the following officers were elected and installed for the ensuing year: M. E. Grand Commander, Sir Charles A. Tufts, Dover; V. E. D. Grand Commander, Sir John H. George, Concord; V. E. G. Generalissimo, Sir Henry O. Kent, Lancaster; V. E. G. Captain-General, Sir William Barrett, Nashua; V. E. G. Prelate, Sir J. D. Patterson, Manchester; V. E. G. Senior Warden, Sir Simon G. Griffin, Keene; V. E. G. Junior Warden, Sir Wm. W. Taylor, Concord; V. E. G. Treasurer, Sir John Knowlton, Portsmouth; V. E. G. Recorder, Sir Horace Chase, Hopkinton; E. G. Standard-Bearer, Sir J. D. Chandler, Manchester; E. G. Sword-Bearer, Sir Lyman J. Graves, Claremont; E. G. Warder, Sir D. F. Straw, Manchester; E. Gr. Captain of the Guard, Sir Edward Savage, Lancaster. The Order throughout the State was represented to be in a very flourishing condition. During the past year about one hundred Sir Knights have been created, and three new Commanderies established, as follows: Sullivan at Claremont, Hugh de Payens at Keene, and St. George at Nashua. It was voted to have a grand parade of all the Knights Templars in New Hampshire at the next annual meeting of the Commandery in Concord in June, 1868.

MASONIC BENEVOLENCE.

This is a theme on which Masons are reluctant to dwell, especially in public; and yet it is sometimes necessary. To entitle a stranger to assistance from this source, there are some preliminaries required. First, the stranger must satisfy the brother of the Lodge to whom he applies, that *he is a Mason*: that he has been regularly initiated, passed, and raised. There are many who seem to think it is necessary only to present themselves and say that they are Masons, to ensure the assistance they need. Many have *said* they were Masons, who could not *prove* it; and we have even known them to present a stolen diploma, in evidence of their right to recognition. The person applying for aid should be able to prove, in a masonic way, that he is a Mason. Secondly, he should be able to show that he is in good standing in some regular Lodge. He may have been a Mason, but is now expelled; or he may not be a member of any Lodge, though he may not have been expelled. In the first case, he can have no claim upon masonic charity, and a very little more in the second. Our Grand Lodge of Ohio discourages the bestowment of charity upon Masons who deliberately remain non-affiliated, on the principle that "he who will not work, neither shall he eat." Such drones have no claims upon us: the industrious shall not be taxed to feed the idle. Thirdly, he should apply at a time appropriate, and in a manner not offensive. It is presumed that all Masons are gentlemen, and in making application for aid, they should at least be respectful and courteous. From a forgetfulness in this respect, some are turned away empty who might otherwise have received the needed assistance. They come with an imperious *demand*, instead of presenting a polite *request*, and in this way give offence which no necessities can molify. We sometimes hear complaints that strangers applying for assistance are not treated as they had a right to expect. We have no allusion to any particular case, as we have no knowledge of any facts to justify us, but we are persuaded that any Mason presenting himself properly as to time, place, and manner, will have nothing to complain of; especially if he is prepared to give such satisfactory evidence of his claims as we have suggested. In the foregoing remarks we have no reference to any *place* or *persons:* the application is designed to be general.—*Cincinnati Masonic Review.*

DE MOLAY ENCAMPMENT.

At the annual assembly of De Molay Encampment of Knights Templars, held October 23, the following Sir Knights were elected officers for the year ensuing: Rev. John W. Dadmun, Eminent Grand Commander; S. J. M. Homer, Generalissimo; Marlborough Williams, Captain General; Rev. George H. Hepworth, Prelate; John Mack, Senior Warden; Alfred F. Chapman, Junior Warden; Joseph M. Russell, Treasurer; Frederick A. Pierce, Recorder; Seth J. Dame, Sword Bearer; William J. Plaisted, Standard Bearer; J. N. M. Clough, Warder; J. W. Ward, Horace Jenkins, Wm. S. Anderson, Encampment Committee; Eben F. Gay, Armorer; G. H. Pike, Sentinel.

One of the finest expressions in the symbolisms of masonic orders is that of "my will and pleasure." It refers the mind to the royal origin of Masonry, and to the respectful relation between the private member and the Master which is impressed upon his mind at his earliest initiation and so powerfully impressed at the installation of the Master. It is the language put by the Monitors themselves into the mouth of the Secretary, whose duty it is "to observe the Worshipful Masters will and pleasure."

ST. ANDREW'S R.A. CHAPTER.

At a large and enthusiastic meeting of St. Andrew's R.A. Chapter of this city, on the 2d of October, the following Companions were elected to office for the ensuing year: M.E. High Priest, Alfred F. Chapman; Excellent King, Charles W. Romney; Excellent Scribe, J. M. N. Clough; Captain of the Host, William S. Hills; Principal Sojourner, William F. Pierce; Royal Arch Captain, Joseph N. Pierce, Jr.; Master Third Veil, John S. Sherburne; Master Second Veil, Gideon T. Mansfield; Master First Veil, W. B. Mayhew; Treasurer, John McClellan; Secretary, Thomas Waterman; Chaplain, Rev. John E. Robinson; Senior Steward, Edward A. White; Junior Steward, Seranus Bowen; Tyler, George H. Pike; Committee on Charity, Edward A. White, John McClellan, M. Williams, A. T. Whitney, and W. U. Moulton.

After the election and installation of officers, the past M.E. High Priest, Lyman B. Meston, who had declined a re-election, was most agreeably surprised by receiving an elegant and valuable present of a large box of silver ware, containing forks, knives, spoons, etc., the whole valued at $350. The money was given by the Companions of the Chapter, and was raised through the exertions of that energetic Companion, Alderman Edward A. White, who made the presentation speech in his happiest vein. The present was useful as well as valuable, and a most deserving Mason received it.—*Flag of our Union.*

INFLUENCE OF MASONRY.

At the battle of Bull Run, July, 1861, a member of the Highland Regiment, 79th N. Y. Volunteers, became separated from his comrades in the general disorder which existed towards the close of that eventful day. He bore the proof in various wounds that his had been no inactive part in the drama just closing. A disabled arm, a wounded side, and disfigured face showed that he had been where the carnage of battle raged, and shot and shell had marked their sanguinary track. With the spirit of a true soldier, he had retained his gun and accoutrements, and was endeavoring to find his way to the main body of the Union army. Wearied with the long march on that burning July day, fatigued with the exertions incidental to a battle-field, dispirited at the knowledge of defeat, and faint from the loss of blood, he plodded on his weary way, as he thought, in the right direction towards rest and safety. When on turning a curve in the road, he beheld one of the Black Horse Cavalry charging at full speed towards him. He then knew he had taken the wrong road. All the horrors of a prison life passed rapidly before him. He looked around, there was no escape, the horseman was within a few rods of him, with carbine brought to shoulder, a keen eye glancing along its death-dealing tube, while in his ears rang those ominous words, "Halt! surrender!" He could offer no resistance, as he was unable to use his weapons. What should he do? The thought flashed through his mind: "He may be a brother of the Mystic tie." Acting upon the suggestion, he gave the well-known signal, when to his surprise and joy, the carbine dropped to the side, the eye no longer gleamed with hate and passion, and the countenance of the warrior was covered with the smile of a friend and brother. With hand extended in love and friendship, the cavalryman rode to his side, and in quick tones gave the challenge, to which response was made, and each knew that the other had knelt at the altar of truth and wisdom. A few words soon sufficed to put the wounded soldier on the right path back to his regiment and friends, and with a hearty "God bless you" from each, they parted, never more perhaps to meet in this world. In the hurry and excitement of the moment, neither asked the name of the other. But should the brave cavalryman have passed through the contest with life, and this should meet his eye, it may be a source of pleasure to him to know that the wounded brother, following his directions, found himself about midnight in his own camp; and that he often relates to his brethren when gathered in the mystic circle, the story of his escape from death or imprisonment through the influence of Masonry.

WHAT FREEMASONRY IS NOT.

It is not merely a convivial society. And yet, paradoxical as it may appear, Freemasonry is a society social, charitable, and secret. It eminently cultivates the social virtues, and affords ample opportunities for their exercise in the hours of relaxation and refreshment. I care not for the taunts of those not of our Order, who are opposed to — nor have I any sympathy with those within our pale who would dispense with — the social enjoyments attached to our meetings which, agreeable in themselves, tend, by the amenities they encourage, to reconcile animosities and smooth asperities which may have arisen, and which I fear are inseparable from every society, however exclusive, owing to the innate frailty and weakness of our poor humanity. It is certainly not a benefit to society, as the qualifications required in its members at once militate against any such idea; and yet its charities are noble and munificent to a degree. It is a secret society only in regard to the means by which its members are bound one to another for the purpose of recognition and the prevention of fraud and imposture. Its influence is widely extended, its usefulness co-extensive with civilization, its sympathy and aid cordially extended and cheerfully rendered wherever misery and distress are to be found.—*Binckes.*

Masonry itself is something more than ceremonies, forms, and symbols. It is a spirit — the spirit of God manifesting itself in purity and power, through the beautiful language and material emblems, divided by man with His almighty aid and council.

MASONIC CHIT-CHAT.

Grand Encampment of Massachusetts.—The Grand Encampment of Massachusetts and Rhode Island held its annual session at the New Masonic Temple in this city, on Wednesday, 30th ult. There was very little business of general interest before the body. A Charter was granted for the "Connecticut River Valley Encampment," at Greenfield, and the usual reports were received. From that of the Finance Committee it appears that the Treasury is in a good condition, having about $10,000 in cash and investments. About 500 Knights have been created the past year, and the whole number of members on the rolls of the different Encampments in the jurisdiction is *twenty seven hundred.*

The election of officers took place in the evening, and resulted as follows, the M.E. Rev. Charles H. Titus having declined a re-election as Grand Master, viz.: Sir William W. Baker. Boston, M.E. Grand Master; Benjamin Dean, Boston, D.G.M.; William B. Blanding, Providence, Generalissimo; William S. Shurtleff, Springfield, Grand Captain-General; Rev. John W. Dadmun, Boston, Grand Prelate; Charles A. Stott, Lowell, Senior Grand Warden; Nicholas Van Slyck, Providence, Junior Grand Warden; William Parkman, Boston, Grand Treasurer; Solon Thornton, Boston, Grand Recorder; Tracey P. Cheever, Chelsea, Grand Sword-Bearer; William Sutton, Salem, Grand Standard-Bearer; Henry W. Warren, Boston, Grand Warder; Henry W. Perkins, Lowell, Grand Captain of Guards; Eben F. Gay, Boston, Grand Sentinel.

The annual address of Grand Master Titus was a highly interesting and well prepared document, as were also the reports of the Deputy Grand Master and Captain General, a more particular reference to which we shall make in a future number.

Laying of a Corner-Stone.—The corner-stone of the new City Hall, on the corner of Fayette and Holliday streets, Baltimore, was laid with masonic ceremonies, on Friday, 18th October. Br. John H. Latrobe was the orator of the occasion.

Havana, Cuba, October 17. The police to-night surprised a Masonic Lodge while assembled for business and took the members into custody, the Lieut.-Governor of Sagua being prominent among them. All the officers were discharged. The Havana Lodge took the precaution on learning of the raid to suspend its meetings.

At the seventh annual Grand Communication of Grand Lodge of Colorado, held at Denver, October 7 and 8, the following officers were elected for the ensuing masonic year: M.W. Henry M. Teller, of Central City, G.M.; R.W. O. A. Whittimore, of Denver, D.G.M.; R.W. Aaron M. Jones, of Nevada, S.G.W.; R.W. Webster D. Anthony, of Denver, J.G.W.; R.W. Richard Sopris, of Denver, G.W.; R.W. Pede Parmelu, of Central City, Grand Secretary.

Godey for November has a rich table of contents, and is, as usual, beautifully illustrated. Among the former, are a continuation of Marion Harland's admirable story, "The Safe Side;" "Maggie Leonard;" "The Parish of S. Burybetty's in search of a Rector;" "The Two Thanksgiving Days;" and others, all well written and interesting papers. The "Novelties for November" will interest the ladies, as will the "Work Department," "Receipts," &c. The illustrations are very fine.

Death of Br. James Herring.—We learn from the *New York Courier* that the R.W. Br. **James Herring**, past Grand Secretary of the Grand Lodge of New York, and one of the most intelligent and distinguished Masons of his time, died recently at Paris, France, where he had been residing for a few years past. The *Courier* says: "No one, that we know of, occupied a more prominent position in the Fraternity of New York than he did, and his memory will ever be cherished by the true and faithful, and by us, while life lasts will be as an evergreen. We shall have more to say about our deceased Brother and friend next week."

Masonry regards no man on account of his worldly worth or honors. It is the internal, and not the external qualifications that recommend a man to be a Mason. No matter what may be the distinctions of place or office, the humblest shall receive as full a reward as the highest, if he has labored faithfully and effectively.

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THE ANTI-MASONIC MOVEMENT IN CUBA.

By recent intelligence from the Havana, we learn that the Lt.-Governor of Sagua d'Antonia, M. Poras, was sent to Spain on the first of November, under arrest, for having permitted and participated in the formation of a Masonic Lodge in that city, in connection with several of the most distinguished inhabitants of the place. The Director of Public Works at Sagua, has also been sent to Spain for the same offence, and the Civil Magistrates, the Members of the Secretary's Office, the Officers of the Volunteer corps, and the Director of the city schools, have also been deprived of their official places for the same cause. The Lodge was working openly and with perfect confidence, under the impression that the Government tolerated its existence; but its members should have learned from the record of the past, that there is no confidence to be placed in tyrants, or religious bigots. It is not, however, in view of all the facts in the case, very surprising that our brethren at Sagua should have been deceived by a misplaced confidence; for Masonic Lodges are by no means confined to that city; nor have the brethren in other parts of the island been particularly careful in concealing their meetings from the civil authorities; believing that their only danger was from the Priests, who are undoubtedly at the bottom of the present movement.

The suppression of a single Lodge in Sagua, is not, of itself, of much importance, as affecting the continued existence of the Order in the Island, for there are other Lodges, and two rival Supreme Councils of the thirty-third degree, with their subordinates, in active operation in other places. But the presumption is, that the persecution having been commenced, it will be pushed by the church to its greatest extremity, and may result disastrously to the brethren and to their organizations, at least for some time to come; or, to take the most favorable view of which the case apparently admits, they may be driven to hold their meetings with so much secrecy, and under such embarrassing and dangerous circumstances, as to render their temporary dissolution expedient as a matter of personal safety.

Masonry cannot exist where Catholicism is in power. The two are as opposite to each other as religious toleration and sectarian bigotry. It is indeed true that Masonry lives and flourishes in many parts of Europe where Catholicism is in the ascendant, but the religious sentiment of those countries is, at the bottom, rank infidelity; and the masses care no more for the church and its fulminations, than they do for the whistling of the winds. The Pope has recently had a trial of his ecclesiastical thunder on the Masons of France, and the result should have taught him a lesson. He and his priests might now profit by a careful comparison of the present status of the Order in Italy, with its condition before the Revolution. But tyrants and bigots never profit by experience.

While the Catholic Church has everywhere, during the last six hundred years, been the uncompromising enemy of Freemasonry, as the exponent of liberal principles and religious toleration, Spain, of all the nations in Europe, has been its most relentless persecutor. The Order has never been able to achieve anything more than a temporary foothold in the kingdom proper, since the time of Ferdinand and Isabella, and the establishment of that infernal instrument of papal cruelty, the Inquisition. Its friends indeed met with occasional successes in introducing it into South America, before the separation of those States from the mother country; though even in them it had, as it now has, the opposition and bigotry of the church to contend with, and not unfrequently, that of the civil authorities also. But in Spain proper, it has met with the steady opposition of both. The first attempt to establish a Lodge there, of which we have any certain knowledge, was made by Lord Coleraine in 1727, in which year he gave a charter to certain English brethren then residing at Madrid, who opened a Lodge in that city, which maintained a nominal existence for about fifty years, when it was abandoned. The next, and a more successful attempt, was made after the conquest of Spain by Napoleon I., and the seating of his brother Joseph upon the vacant throne. Some Spanish Masons, who had probably been admitted to the Order in France, united with the French brethren attached to the party of Joseph, and organized a *Grand Orient* for the Kingdom. This gave an impulse to the Order, and for a time the number of brethren increased rapidly; but imprudently interfering with the political affairs of the State, its usefulness and popularity were greatly impaired. At about the same time, and soon after the promulgation of the Constitution, the patriots, or liberals, as they were termed, at Cadiz, who belonged to the Order, formed a Lodge at that place; but it was soon after broken up by the fulmination of the following decree: —

"We (Our Holy Father, the Pope, Holy Inquisitors, and beloved Ferdinand,) henceforth offer to receive with open arms, and all that tenderness which has always characterized our ministry, those who, within the space of fifteen days from the date of this decree, shall spontaneously and voluntarily denounce themselves to us; but if any person — which God forbid! — persist in following the road to perdition, we shall employ, to our great regret, rigour and severity, causing the pains and penalties of the civil and canonical laws to be inflicted on the offenders."

This decree was followed by numerous arrests throughout the Peninsula, and many innocent persons were unfortunate enough to fall into the "open arms" of the Holy Inquisitors, whose embraces were like the loving coil of the boa-constrictor. The Grand Orient at Madrid, to which reference has been made, and which was established but a few months before, also fell a sacrifice to the Holy Decree. Some months after this, an eminent individual, of the name of Beramendi, formed the plan of establishing at Granada, a new Grand Orient, in order to strengthen the ties of union among those brethren who had fortunately escaped falling into the "open arms" of the Inquisition. The attempt was at first attended with considerable success; but the existence of the body was not of long duration.

In 1815, the famous mandate of M. Miery Campillo, Inquisitor-General, was published and ordered to be read in every church in Spain, on the first Sunday in Lent. It reads as follows: "His Excellency, the Grand Inquisitor, enjoins all confessors, under pain of excommunication, to denounce to the Holy Office such persons as may have confessed themselves to belong to the Order of Freemasonry." Many brethren failing to denounce themselves, were seized and thrown into prison, and subjected to torture and punishment.

In 1819, another decree of similar import was issued; and in 1826, still another. In the latter case, the Inquisitors attempted an exposition of the principles of Masonry, and adduced many sage arguments to show that Masonry and Judaism were synonymous, and had the same end in view! Attempts were also made at this time to suppress the growth of the Institution in the Island of Cuba, where it had been introduced by some brethren from France; and these attempts were so far successful, that they had the effect to drive the Lodges into greater concealment. And such will be the result of the present movement at the suppression of the Order in the Island. Less than a century ago, the brethren who have now been sent to Spain, as above stated, on the charge of being Freemasons, would have been subjected to the fiercest tortures of the Inquisition, and probably sentenced to the horrors of the *Auto de fe;* but there is little danger of such a termination to their present offence. The age is too far advanced in civilization, and the power of the church is too uncertain to justify any such extreme measure. Official disqualification, or fine and limited imprisonment, will probably be the extent of their punishment.

Since writing the above, the following has appeared in the "New York Times." It is from the Havana correspondent of that paper, under date of Nov. 4: —

"The Anti-Masonic movement on the part of the Government still continues. On the 28th ultimo, the rooms occupied by the Masonic Lodge in Puerto Principie, were visited by agents of the Government; but, as the brothers had received information of the proposed visit long previously, no papers or documents were found; and, although it was a regular stated meeting night, only four persons could be found in the building. Male visitors in the houses around the Lodge were very plentiful that evening. The four gentlemen found were taken into custody by the guardians of the public peace and morals, and liberated again after a confinement of three hours. What the end of this will be nobody knows. The Government is alienating from itself the sympathies and good will of a large body of its most influential citizens, and without the least possible chance of gaining a friend, except among the ignorant."

The movement is at present ostensibly directed solely against the Masonic Lodges; but this is deceptive and falls far short of the ultimate intention of its authors, which is the extermination, by means of the civil and ecclesiastical powers, of the liberal principles and progressive ideas in religion and politics, which, for the last ten or fifteen years have been rapidly increasing and spreading among the people of the island: and which, if not suppressed (and this will not be an easy task), will, at no very distant day, work out an entire separation from the mother country, and escape from ecclesiastical bondage and oppression. The authorities see and fear this result, and hence the present persecution of the Lodges, which embrace in their memberships the leading minds and influential men of the island. But the result is inevitable, and the course now being pursued will only hasten it on.

A NEGRO MADE A FREEMASON.

The following is from the Boston 'Commonwealth' of last week, and while the making of Mr. J. B. Smith, a colored man, a Freemason, is a mere matter of taste, and does not, if he has the necessary qualifications, violate any landmark, yet the hope expressed in the latter part of the paragraph, that it may prove the first step towards bringing the *clandestine* Lodges of 'fellow citizens of African descent' into relations with the Grand Lodge of Massachusetts, we should opine is so far distant as not to be within the vision through the most powerful telescope. The 'Commonwealth' says: —

"'We are gratified to record that our well-known citizen, Mr. Joshua B. Smith, was initiated a Mason in St. Andrew's Lodge, of this city, on Thursday evening last. The ceremonies were unusually dignified and solemn, the acceptance of the candidate being by the unanimous vote of that ancient and highly respectable Lodge. The event in itself, aside from the parties immediately concerned, has no particular interest, save that it is the first time in the history of Masonry in this State that a colored man has been admitted to white fellowship, which, we sincerely trust, is the dawn of a new era in fraternal association, and the first step towards bringing the African Lodges of this State into harmonious relations with the Massachusetts Grand Lodge.'"

We find the above in the "New York Courier" of the 2d November last. The case not being one of common occurrence, will be likely to excite in certain quarters a more than common interest. It may not, therefore, be improper or out of place here, in order that there may be no misapprehension of the facts, to say a few additional words in reference to it.

Mr. Smith is undeniably a "colored man," though maternally descended from one of the most respectable white families in Virginia, — an accident, it is believed, not without its precedents or sequences. But be this as it may, young Smith was at birth assigned to the care of a faithful nurse, and in due time sent to the western part of the State of New York, where he was educated and fitted to fight the battles of life on his own account. He has fought them manfully and successfully, and now occupies a social position, not less indicative of his industry than of the high estimation in which he is held as a citizen. The color of his skin, though a shade darker than the Caucasian, is not of any decided African type, nor are his features. We are told he has a white wife and a family of fine promising children, who are undistinguishable in their complexion from the white children with whom they associate in school and on the play-ground, and by whom they are respected as equals. It may be to his credit or otherwise, according to the republican notions of the reader, that neither Mr. Smith nor his family look for intimate associates among the class to which his paternal ancestor belonged. We state the fact, and give these particulars to show that the case is not an ordinary one, nor Mr. Smith a common "negro." He is a well educated, intelligent and respectable man, with wealth enough to enable him to do good among his poorer neighbors, and a heart generous enough to prompt him to do it. His initiation, therefore, does not strictly furnish any precedent for the admission of persons of the African race, however worthy they may be. It leaves that question untouched. And it only remains for us to add in this connection, that Mr. Smith, though born in a slave State, is himself a freeman by birth, the civil condition of the mother determining that of the child.

It is not quite true that "this is the first time in the history of Masonry in this State, that a colored man has been admitted to white fellowship." About the year 1830, certain Spanish refugees arrived in Boston, and were soon after received into Masonry, on the recommendation, and through the influence of certain officials who were interested in their welfare, and regarded them as patriots and martyrs in the cause of civil liberty. They were educated "colored men," who had occupied places of official distinction and influence in their own country. Isolated cases might also be quoted from the history of other Grand Lodges in this country; but, as a general rule, the initiation of this class of our citizens has been discountenanced by the fraternity here, though they are admitted in many other countries without any objection to them on account of class or color. There is no masonic law of general application, either ancient or modern, against their reception. The question is therefore wholly one of expediency, which every masonic jurisdiction may settle for itself.

Such a thing as the recognition of the existing African Lodges in this city, or anywhere else in this country, by the Grand Lodge of this State, is among the impossibilities, except through such an utter disregard of the laws of the Institution and of masonic obligation as is not to be anticipated. All the existing African Lodges in the country, without a single exception, are self-constituted or without legal authority. The first colored Lodge in this city, was opened about the close of the last century, under a charter granted by the Duke of Cumberland, Grand Master of the Grand Lodge of England; but the grant was in violation of the jurisdictional rights of the Grand Lodge of Massachusetts, and therefore an illegal act and void. The Lodge was never recognized by any Grand Lodge in America; and, in 1813, the Grand Lodge of England erased it from its books. Its charter should then, at least, have been returned to the body from which it was originally received; but it was not so returned, and has since been held by different parties as *quasi* authority for their irregular proceedings. It is entirely worthless.

NAVAL LODGE, WASHINGTON.

We are indebted to the courtesy of R.W. Br. Benjamin B. French of Washington, for a copy of an interesting historical address delivered by him before Naval Lodge, No. 4, on the 17th October last; the occasion being the dedication of its new hall, or rather the modification and enlargement of its old one, which, from the description of it given in the address, we judge to be a very complete and convenient edifice. The entire building is the property of the Lodge, and the lower part of it is designed for school and store purposes. Br. French notices with approbation — and in this, all well-informed brethren will join him — the action of the Lodge in 1825, when its original hall was first opened, in resolving "that it is highly improper that the Lodge-room should be used at any time as a ball-room;" and that "the Lodge-room shall not be used for any purpose whatever other than those strictly masonic."

Our brother thinks it a "curious fact that Naval Lodge elected its officers for many years semi-annually;" and says he has "never known or heard of such a practice elsewhere." It was, nevertheless, a not uncommon practice with the Lodges in the early days of Masonry in this country, including some Grand Lodges. The practice, however, is not a commendable one. We should rather be inclined to elect triennially. There would be less disgraceful electioneering by two-thirds, and a chance for better officers secured.

We extract the following, on the Secrecy of Masonry, as an institution: —

"The great bug-bear that Freemasonry has had to encounter, has been the cry of 'a Secret Society.'

"I have said, long ago, and I say again, that the masonic society is no more 'a secret society' than hundreds of other societies which exist.

"Where do we find *a family* without its secrets? And the great Family of Freemasonry is not an exception to this rule. We do not open our doors promiscuously to all; if we did our Order would at once become valueless. Those who enter pass through certain forms and ceremonies which we do not choose to divulge; but they are forms and ceremonies which tend to improve the mind, impress the reasoning faculties, and make men better. And among the first impressions we seek to make in the strongest manner, is an implicit trust in the Supreme Architect of the Universe. Like the trusting pilot amid the storm, we should answer the fearing passenger as he did: —

'Oh Pilot, 'tis a fearful night,
There's danger on the deep!
I'll come and pace the deck with thee,
I do not dare to sleep.

'Go down, the sailor cried, go down!
This is no place for thee;
Fear not, but *Trust in Providence*,
Wherever thou may'st be.'

"But the principles of the Masonic Institution are as patent to all as is the meridian sun. The great moral obligations that we are under to each other, and to each other's families, the world knows as well as we do, and we believe the world appreciates them. Our charities find their way unheralded into places where want and penury prevail; and, although we boast not of them, they are no secret, and often, perhaps, too often, become known.

"No one comes amongst us unless it be of his own free will, and he cannot come unless his character as a man and a citizen is above reproach; and however good he may be, we seek to make him better, Such, in brief, is our society, and its very foundation is 'Faith, Hope, Charity — these three, but the greatest of these is *Charity*.'"

BIBLE PRESENTATION.

The ladies of East Washington availed themselves of the occasion offered by the dedicatory ceremonies to present to the Lodge a copy of the Holy Bible, of unusal cost and elegance, with a cushion for its support; which, upon their request, was presented through Alderman Donald McCathran, in the following words: —

"As a representative of the Ladies of East Washington, I have the pleasure of presenting to you this beautiful copy of God's Holy Word, and finely wrought cushion. In presenting this, their offering, to the members of Naval Lodge, No. 4, they feel confident that the beauties of its promises, its sacred teachings, and the profound truths therein contained, will be duly appreciated by its members. I, myself, am happy in knowing that I am placing it in the hands of those who will endeavor to keep untarnished its sacred words, and seek to live up to its precepts."

James C. Dulin, Worshipful Master of the Lodge, received the offerings with the following reply: —

"On behalf of Naval Lodge, it is my agreeable duty to receive this beautiful volume of Divine revelation, with its no less beautiful accompaniment. The Bible is to Masonry what the sun is to the natural world — its greatest, purest light. It is the unextinguishable fire upon the alter; the everlasting light of the temple, the holy Shekinah, the glory of the Lord in the midst. Speaking for Naval Lodge, when I say to the kind donors of these precious gifts, we thank you, I cannot but realize how weak are words when the well-springs of the heart are gushing forth; and yet I say we thank you. From the hands of such fair bestowers, a common gift, expressive of their approval, were rich 'as the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments,' fragrant and precious; but you have given us an offering from heaven, whence the pure emotions of your hearts have come, and whither the beautiful and pure of earth shall return. Your generous gift will long be cherished by our Lodge, and it shall be our aim to seek to be guided in our work by the teachings of the Supreme Grand Master."

THE DUTIES OF A MASON TO HIS BROTHER.

[Extract from an address by De Witt Clinton, Dec. 24. 1793.]

A Mason is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and, what is dearer to a man of honor, his character against unjust atacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life in which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatable with the paramount duties a man owes to the community. If such are the obligations which a man owes to his brother, they are precisely the duties that one Freemason ought to preform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience, and religion: a prostitution of all that is deemed sacred and venerable among men.

But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty, and good faith to all men; she espouses the cause of universal benevolence and virtue; she declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark that, although there be vicious men in the Fraternity, yet that they are better than if they were not Masons.

FIVE POINTS.

I WILL be swift to serve thee, Brother,
  Whene'er thy need demands;
Nor rest my foot shall know, nor other
  Employment find my hands,
Until thy want relief hath known,
  For thou art bound to me
By Mystic tie, that doth postpone
  The love of self for thee.

I will remember thee, my Brother,
  When, on my knees my prayer
To God ascends, and I must smother,
  Before his righteous ear,
All selfish wish, all evil thought, —
  For, truly, are not we
Children of one house? and I ought
  Daily to pray for thee.

I will think well of thee, my Brother!
  The secret thou would'st keep,
Concealed with caution from all other,
  Safe in my breast shall sleep
As in thine own it lay, ere thou
  Imparted it to me, —
Thus will I justify my vow,
  And bear me true to thee.

I will speak well of thee, my Brother,
  Present, or absent, still
A good report unto another
  Of thee, my tongue shall fill;
For we are near, and thy good name
  Is ever dear to me,
Through evil and through good the same,
  I will be true to thee.

I will defend thee alway, Brother,
  And at my prompt rebuke
The slanderer his tale shall smother,
  And shame suffuse his look.
If danger threaten, I will warn
  In time for thee to flee,
And thus my actions will adorn
  And show my love to thee.

THE LATE BROTHER JAMES HERRING.

[From the "New York Courier."]

OUR deceased friend and brother was born in London, England, on the 12th of January, 1794, and was educated under the watchful eye of his father, after whom he was named, and who instilled into him the feeling of interest for the American Republic, then just called into existence, which he himself felt for her institutions. At the house of his father, in London, lived, for some time, John G. Eitchorn, well known as an antiquarian and critical writer on the Bible, and it was him who first called the attention of the son to the masonic fraternity, of which he was himself an active member.

In 1805, the family emigrated to New York, and the subject of our sketch finished his education at an academy in Flatbush, Long Island. In 1816, he was initiated in Solomon's Lodge, Somerville, New Jersey, and once a member of the fraternity, he soon made his influence felt. He removed to New York in 1822, and was soon actively engaged as an officer in the different masonic bodies. He was Master of Clinton Lodge, No. 143, in 1834, which Lodge, in December of that year, he united with St. John's Lodge, No. 1. On the 3d September, 1828, he was appointed Assistant Grand Secretary of the Grand Lodge of the State of New York, and June 3d, 1829, was elected Grand Secretary, which office he retained until 1846; and from 1849 to 1858 he acted as Grand Secretary of the Grand Lodge of which Isaac Phillips was Grand Master, and commonly known as the "Phillips'" or "Herring Grand Lodge."

His reports on Foreign Correspondence, which he originated, form an important part of the printed transactions of the Grand Lodge, and were read with instruction.

In 1832, he was elected General Grand Secretary of the G. G. Chapter of the U. S.; and in the G. Encampment of New Nork, he filled the following offices: Deputy Grand Master, 1829-32; Grand Master, 1834; Grand Prelate, 1836-39. At the Grand celebration on the occasion of the presence of the G. G. Encanpment in New York, in 1842, he officiated as Grand Orator of the Grand Lodge. He was General Grand Recorder of the G. G. Encampment from 1829 to 1835, and G. G. Generalisaimo from 1835 to 1841. He was present as a delegate at several meetings of the G. G Encampment, and also a member of the Supreme Council, 33° (Cerneau), and one of the founders of the Lodge of Strict Observance, No. 94, in 1844.

In appreciation of his great merits, the Grand Orients of France and of Brazil named him their representative near the Grand Lodge of New York. He was also honored with honorary membership in numerous Lodges and Grand Lodges.

In 1821, he delivered an oration at Flemington N.J., taking as his text the Bible verse 1 John, iii. 13, which drew down upon him the attacks of the more orthodox portion of the fraternity, who took offence at his having drawn the Holy Writ into a masonic discourse.

The great Anti-Masonic movement brought out in full force all the mental energy of our deceased friend. He stood firm as a rock, while the hurricane of destruction levelled the greater number of the Lodges in the State; and the Lodges in the city, as well as the Grand Lodge itself, are indebted to him for their salvation during that stormy period. In spite of threats and dangers, he managed to induce the Lodges not to cease their regular meetings; he encouraged the subordinate Lodges, keeping alive the connection with other Grand Lodges that were more particularly exposed to persecution, while he bravely combatted the most ferocious attacks of the press.

The troubles within the Grand Lodge in 1837, which were the cause of the creation of St. John's Grand Lodge, found Brother Herring the Grand Secretray of the former body, and as such, playing an important part during that eventful period, a part which caused him many enemies. In the same year, June 7, 1837, he delivered the Eulogy on Grand Masters Elisha W. King and Jacob Morton, in St. Matthew's Church, Walker street, N.Y., at which we were present. It was about this time our late brother organized that extended system of correspoudence with foreign Grand Lodges, in particular with those of Scotland, Hamburgh, Frankfort-on-Main, Saxony, Switzerland, France, the Netherlands, Prussia, &c., and which has since become of so much benefit and importance, its usefulness being almost universally acknowledged.

On the 24th June, 1840, Brother Herring pronounced the Oration on the Festival of St. John the Baptist, before Apollo Lodge, No. 13, Troy, in the Second-Street Presbyterian Church of that city, which was shortly afterwards published.

The rapid increase of Lodges made it appear desirable that a hall should be built, to be devoted exclusively to the purposes of Freemasonry. Brother Herring, in 1842, originated a plan to collect funds for that object, in connection with the founding of an Asylum for indigent Masons, or their widows and orphans. The Grand Lodge adopted the plan, and since then the fund has reached over $200,000, chiefly through the care and watchfulness which he extended over it, and which he did not relax, even during the term of the separation from 1849 to 1858.

On the 23d February, 1847, Brother Herring delivered the Oration in a Lodge of Sorrow convened by St. John's Lodge, No. 1, in memory of their deceased members, Past Grand Masters Morgan Lewis and A. H. Robertson and others, which has been published; and ten years later, he officiated on a similar occasion, the Sorrow Lodge being convened in memory of the deceased Grand Master of the Grand Lodge of Saxony, Karl G. T. Winkler, the transactions of which were published in English and German.

During the agitation of the question as to the prerogatives of Past Masters, which caused so much trouble between the City Lodges on one side, and those from the rural districts on the other, Brother Herring was one of the leaders of the former, adhering firmly to the letter of the law; and, when, in 1849 the separation into two Grand Lodges took place, he still stood up firmly for his views of the case. and happily defended the same against all attacks. The Grand Lodge whose cause he espoused was frequently called after his name.

Of his polemic writings, the following merits particular attention; — "Historical Narrative, Explanation and Vindication of the course pursued by the Grand Lodge of New York, in relation to the unmasonic and unconstitutional attempt of a portion of their body to revolutionize the organizationt hereof;" which was published and forwarded to their sister Grand Lodges throughout the world by his Grand Lodge.

Since the re-union of the two Grand Lodges in 1858, our deceased brother had rather retired from active masonic life though on several occasions prior to his departure for Paris, France, where he died at his daughter's residence, Oct. 8th, he gave the benefit of his ripe experience to his brethren in Grand Lodge, and which was always listened to with respect, even if his wise and conservative views were not, as they might with advantage, have been adopted.

In 1842, he commenced a work, "An introduction to the study of Masonic Jurisprudence," but was prevented from completing the same by others appropriating the plan he had conceived. A portrait painter by profession, he published "The National Portrait Gallery of distinguished Americans" in 1832, the portraits and part of the biographies were by himself. Some public masonic tribute is due to his memory, otherwise the Craft in New York will fail in their duty.

"Peaceful he sleeps, with all our rites adorn'd,
For ever honored, and for ever mourn'd."

PROCEEDINGS OF GRAND LODGES, ETC.

PROCEEDINGS OF THE GRAND LODGE OF OREGON AT ITS SEVENTEENTH ANNUAL SESSION, HELD AT PORTLAND, JUNE 24TH, A.L. 5867. — We have before us a pamphlet copy of the proceedings of this body, contained in 150 pages.

The M.W. A. W. Ferguson, Grand Master, was unavoidably detained from attendance, but forwarded his annual address, which was read by the R.W. C. H. Lewis, Deputy Grand Master, presiding.

In that he says, "While we have some reason to doubt whether, with the increase of members in our jurisdiction, the broad fields of masonic charity and brotherly love have been expanded, enriched and beautified, commensurate with that increase, we are pleased to note that a higher regard is being paid by many, if not all of the Lodges, to the proper qualifications and character of the applicants for our sacred mysteries.

"The reports from the various Lodges within our borders, indicate that more care is being exercised by the craft in the selection of the material for the Masonic Temple, and that a desire, at least, prevails among the most of them that the custodians of our sacred mysteries in future, shall be 'good men and true.'

While such a spirit actuates the craft, we need not be anxious about the popularity of Masonry. If we will exclude from our mysteries the ignorant and bad, the good intelligent and will seek light at our altars, and the Star of Masonry will shine more brightly, diffusing more abundantly the light of love and good will to all mankind — to all within its circle.

"Then let us hedge about our Lodges with all due caution, tyle them more closely, and see to it that none pass except such as are 'duly and truly qualified,' and that will make good Masons, and true, men with hearts and souls, and minds, who by their lives and examples reflect honor and credit on the fraternity.

"With such a membership, united in the bonds of love, by the indissoluble chains of sincere affection, we will be able to surmount any obstacles however difficult, and concentrate our energies as one man in the accomplishment of the one great object we have in view — the elevation of the character and the amelioration of the condition of mankind."

He says, "It becomes my painful duty to announce to you the decease of P.G.M. Amory Holbrook, for many years chairman of the Committee on Foreign Correspondence, in which his services were of inestimable benefit to this Grand Lodge and the fraternity throughout the entire jurisdiction. Past Grand Master Amory Holbrook was a native of Rowley, Mass. He was born August 15, 1820, and died in Portland, Oregon, Sept. 26, 1866. He was an active, zealous Mason, who commanded the respect and esteem of his brethren."

We are glad to hear so good a report of a son of Massachusetts, and trust that the New States may be favored by many of equal merit and usefulness.

R.W. Dept. Gr. Master, C. H. Lewis, read a very practical business report, showing that he had been a workman that needeth not be ashamed. This with that of the M.W. Grand Master, were referred to a committee.

During the last year dispensations have been granted for four new Lodges.

An election was had for Grand Officers, R.W. C. H. Lewis, Deputy Grand Master, was elected M.W. Grand Master. After tendering his thanks to the Grand Lodge, he declined to accept the position. Another ballot was taken with the following result, viz.: —

A. A. Smith, M.W. Grand Master; W. D. Hare, R.W. Deputy Gr. Master; D. G. Clark, R.W. Sr. Gr. Warden; A. B. Richardson, R.W. Jr. Gr. Warden; B. F. Brown, R.W. Gr. Treasurer; J. E. Hurford, R.W. Gr. Secretary; Rev. J. H. Wythe, Grand Orator; Rev. R. C. Benson, Grand Chaplain; W. Br. John Myers, Grand Marshal; W. Br. Henry Saxer, Senr. Grand Deacon; W. Br. S. B. Hughes, Jr. Grand Deacon; W. Br. Jacob Conser, Gr. Standard-Bearer; W. Br. Hiram Smith, Gr. Sword-Bearer; W. Br. A. G. Williams, Grand Sen'r. Steward; W. Br. J. L. Louden, Jr. Grand Steward; W. Br. F. Naucke, Grand Tyler.

ARKANSAS. — The thirty-fourth anniversary of this Grand Lodge was held at Little Rock. Though there were melancholy memories, there was much to excite encouragement and gladness on the occasion.

M.W. C. H. English, Grand Master, in his excellent annual address, refers to their former depressed condition, and present prospects, and arouses the Fraternity by wholesome words of encouragement.

He says, "Out of one hundred and seventy chartered Lodges upon our Register, but fifty were represented at our last annual communication. . . A number of Lodges had been plundered of their charters, records, furniture, and jewels. The Masters and Wardens of other Lodges were dead. The membership of many of the Lodges were also dead, or scattered. Communities were broken up, houses left tenantless, and abandoned fields uncultivated. The destitute widow and the helpless orphan were in want of bread; and, in many instances, there was but little to supply them.

"But at the close of the war, no class of our population returned more readily, quietly, and cheerfully to the peaceful pursuits of life, than the Masonic Fraternity. During the past masonic year, Lodges have been rebuilt and refurnished, charters duplicated, and the surviving craftsmen have reassembled and resumed their labors. . . . . The number of new Lodges established during the year, will doubtless equal the number that surrendered their charters. The masonic tree revives again! There is no permanent decay — no death to Masonry! . . Her date is from the year of Light! She was present when the Morning Star shouted over the new-born earth. She saw the Sun make his first march through the heavens, and will witness his last setting, when the Angel of Death shall sound the last funeral knell of Time."

The interesting report of the committee on Foreign Correspondence, by Br. C. B. Morse, contains some choice gems, that will be valued highly by the reader. He says: "When we reflect that the proceedings which we have received, embrace the utterances of men from one extreme of our land to the other — of men of all shades of politics, from the ultra-radical of the North to the ultra-secessionist of the South; and in many instances, of those who were prominent military leaders on both sides of the late quarrel, we are lost in admiration at finding so little of politics intermingled with their address, resolutions, and reports. . . . Frequently do we meet with allusions to deeds of charity, and acts of love and kindness performed by Masons of one section towards brothers of the other — of feats of moral heroism, more sublime and infinitely more honorable, than any laurels gained on the bloody field of death and destruction.

"Much did the gentle genius of Masonry do to soften the asperities of the war. The record of its acts are, for the most part, unwritten history, and will never be read until that day when the secrets of all hearts shall be revealed, and when in the mansions of the blessed, the brother whose dying hours were soothed, or whose wounds were bound up and healed, shall recognize the brother who thus administered to his necessities, and shall make him known and introduce him to the assembled Grand Lodge above. All hail, beloved Masonry! We rejoice to be able to proclaim the truth, that thou art, to day, more prosperous than ever before, and that thy destiny is grandly and triumphantly being fulfilled, as the hand-maiden of religion, in bestowing 'peace on earth, good will towards men!'" R.W. W. D. Blocher is Grand Secretary.

California. — The Grand Lodge of this flourishing State, held its seventeenth annual communication at San Francisco. One hundred and twenty-six, out of one hundred and seventy-six chartered Lodges, were represented on the occasion.

The M.W. Grand Master says general prosperity has been vouchsafed to the craft as citizens and Masons, for which they should be grateful to the Supreme Grand Master. He exhorts that they do not let their charities slumber, in view of the privations and sufferings caused by war, pestilence, and famine, in our own country or abroad. He proposes that the "Masonic Board of Relief" of San Francisco, should be aided from the Treasury of the Grand Lodge, which proposition we think very proper to be adopted and carried out, as that worthy accessory to the Grand Lodge has already expended fifty-three thousand dollars to the several Lodges of the city, in their works of charity. Over one fourth of which amount was for brethren residing out of the city or strangers; and this large sum is independent of what the Lodges have expended for the same purpose, in behalf of the sick and needy of their own membership, and the widows and orphans of Masons. The aggregate membership in that jurisdiction was seven thousand and twenty. G. B. Claiborne, is M.W. Grand Master. R.W. A. G. Abell, Grand Secretary. Grand Secretary's Office, San Francisco, Cal.

Connecticut. — M.W. E. S. Quintard, says in the address before us, "Masonry has ever been the encourager and promoter of peace; always striving to promote harmony and union among men. Its teachings have ever been to unite in one common bond of benevolence and love, yielding only to that stern necessity which calls us to defend our national honor. Those of our brethren who have differed with us, let us not condemn, but throw the mantle of charity over their foibles and failings, and bury in the grave all remembrance of the past, ever remembering that indiscretion in them should not destroy humanity in us." This we regard as timely and wholesome advice.

There are eighty-one Lodges in this State, all apparently in a prosperous condition, and every one represented. The number of members, 9,939. R.W. John W. Paul is Grand Secretary.

Kentucky. — M.W. M. J. Williams, Gr. Master, in his address, says: "Sixty-six years ago a feeble band of brothers organized the Grand Lodge of Kentucky, the Pioneer Grand Lodge of the West. The seed then sowed, like a grain of mustard seed, was small indeed; but time, the beneficent principles of the Craft, and above all, the favor of our Supreme Grand Master, have caused it to flourish, until it has spread out like a mighty tree, under whose pleasant shades thousands of our brethren delight to dwell.

. . . "The past year has been one of great activity among the Craft, not only in this, but in other masonic jurisdictions. In this State many of the old altars that had been thrown down, and for years lay scattered and in ruins, during the commotions occasioned by the unhappy war which lately raged so fiercely, in which our State was so frequently the battle-ground of contending armies, since peace has extended her wings over us, have been rebuilt, and the fires that had been so long extinguished, have been rekindled, and are burning again, even more brightly than before. Denied so long the privilege of meeting together for the observance of their ancient rites, with renewed ardor our brethren have erected new altars, dedicated to the practice of universal benevolence."

Thirty dispensations for new Lodges had been granted during the year, which looks as though "the brethren were erecting new altars."

Minnesota. — Gr. Master Geo. W. Prescott, thus speaks of the condition of the Fraternity: "Nothing has occurred to mar the peace and harmony of the Lodges; increased interest is evidenced to become not only proficient in the work and lectures, conversant with the jurisdiction of the Order, but well versed in its symbolism, traditions, and history."

Where such interest prevails, under the direction of a wise leader, as we know Br. Prescott to be, there will be growth in masonic knowledge and virtues, zeal in the cause of the Order, and the craftsmen will enjoy peace and prosperity.

Nebraska. — Our last report from this distant Grand Lodge, represents the Order steadily increasing; and what is gratifying is that "among the initiates are some of the best men in that whole region, such as we always welcome, and such, too, as we doubt not, give and receive honor by association with us."

South Carolina. — During the several years of the late war, the Lodges of Charleston City and the Grand Lodge, kept up their organization, and their meetings were, under the condition of things, well attended.

Rev. Br. John H. Honow, the excellent Grand Treasurer, of over twenty years' standing, declined a re-election in 1862. We knew him well, as a faithful and zealous officer in Lodge, Chapter, Encampment, and Supreme Council.

The Masonic Hall, corner of King and Wentworth Streets, was struck by shells fired from the batteries on Morris Island, though not materially injured, and the Grand Lodge removed to another building more distant from the Island, and, as they thought, out of range of the guns, but even this latter hall was not exempt, for it was subsequently struck twice by shells, and the danger was so great, that many of the brethren took of themselves dispensations to dispense with attending the meetings.

Yet, during those years of strife and blood, it is gratifying that the brethren surrounded the altar, bore up the Ark of the Covenant, and caused many a brother, and many a widow and orphan, to rejoice in the benevolent and sustaining care and comfort of Freemasonry.

Georgia. — From the report of the correspondence made at the annual session of the Grand Lodge, we take the following: "During the late war, the glorious countenance of Masonry has shone upon the battle-field, in the hospital and prison. Incidents the most affecting, of holy sympathy and fraternal assistance, appear on this dark page of our country's history, in letters of light. There is a truth in Masonry, brethren, and she has asserted it by her acts — giving meat to the hungry, drink to the thirsty; the naked she has clothed, and those who were sick and in prison, she has visited and ministered to. Not among friends has this been done, but among those who by force of circumstances were estranged and were arrayed in deadly conflict — regardless of this, when the cry of distress was heard, relief was given, even at the peril of life."

How many instances of this kind are related by the living officer and soldier, and yet it may be presumed that not one half is told us; for many on both sides, very many of those who received a masonic brother's aid, attention, comfort and blessing (a brother they only knew in the language of Masonry), were not permitted to live and tell the tale of masonic ministrations they enjoyed, and the true brother knew not the name of the suffering, nor boasts of his attentions, for it was in the language and character of Freemasonry that he gave the outpouring of a benevolent heart, warmed and enlivened at our altar of Masonry, for the comfort and relief of a brother. The incidents during the war, and the constant acts of love, relief and care, in every day life, on the part of the fraternity, has overcome all opposition and gained the respect and good will of the whole community, in so much, that mothers, wives, and sisters, throughout the land, are inviting and beseeching their sons, husbands, brothers, and friends, to seek and obtain admission to our altars. Not merely on account of relief in times of physical danger and suffering is this entreaty made by females, but also because of the moral and benevolent workings of the Institution, whereby man is made a brother by choice, and regarded and treated as such, in prosperity and adversity, in sickness and in health, in suffering and in joy. It throws around him the arms of protection, it ministers to his wants, whether of a physical or moral nature, and it teaches him how to live in accordance with the religion of the cross, and it teaches him how to die, and inspires him with a hope of a final acceptance in the Grand Lodge Supreme, where the Almighty Architect forever presides, forever reigns.

Mississippi. — The forty-ninth annual communication of the Grand Lodge of Mississippi, was held at the Templars' Hall, Vicksburg, in January 1867. George W. Perkins, M.W. Grand Master; D. P. Porter, R.W. Grand Secretary.

The pamphlet before us consists of three hundred and forty pages, two hundred and forty-two of which are filled with the names of Lodges, their officers and members, and the list of past and present officers of the M.W. Grand Lodge. It is an interesting volume, and we should like to see each Grand Lodge in the Union furnish such a table as often, at least, as once in three years.

The address of M.W. Grand Master Perkins, is congratulatory, comforting, wise, and encouraging. After speaking of the condition of the people, consequent on the ravages of war, the internal political commotion, and the blighted crops, he continues: "At such a time as this, the ancient institution to which we belong, though taking no part whatever in politics, comes forward with its kindly and charitable offices, its peaceful teachings and fraternal tendencies, to pour the oil of comfort and consolation upon the troubled waters, and to remind all men, both by precept and example, by good words and works, that they are brothers, and that bitterness and strife can end only in universal disaster and ruin. To assuage suffering, by the well-directed hand of unobtrusive charity, and to preach peace and good will to men by all those quiet acts of brotherhood and benevolence, which are more eloquent than words, are among the chief ends and aims of Masonry, and they come into play with eminent appropriateness in troublesome times like these.

"Be it ours, my brethren, to further these aims as efficiently as shall be within our power on this interesting occasion. Never has there been so pressing a call for the active employment of that universal benevolence as well as those special charities, which have in all ages been the grand characteristics of our time-honored Order. Be it ours, here, to put the ball in motion — to begin the movement which shall result in opening a way out of all our troubles. And, to come from generalities down to details, let us begin the work of benevolence and reform among ourselves."

He calls attention to certain offences, saying: "Now brethren, we have good and wholesome laws against drunkenness, gambling, and profane swearing — laws which, if faithfully executed, would relieve our Order from much, nay all, of that reproach which the outside world is so prone to heap upon it;" and recommends that the Grand Lodge will pass a special resolution relative to the rules against these offences.

In conclusion, the Gr. Master says: . . "It is the duty and privilege of Masons to move forward as a Brotherhood in their accustomed orbit, without fear, and with a manly resolution to do all that men may do to relieve the sufferings and soften the asperities existing among their fellow-men, and particularly among brother Masons.

. . "Ever bear in mind that your ancient and venerable Order, next to religion, is the prescriptive peace-maker, the acknowledged comforter and consoler of mankind in civilized lands, and has been for thousands of years. Let us, then, gird ourselves right manfully, and with renewed energy and inspiration from the altars of 'Friendship, Love, and Truth,' for the great battle of life; and when we go forth from our deliberations here, let us go with the determination 'fixed as fate, immovable as the centre,' to prove to the world, by all our words and acts, in season and out of season, that Freemasonry, properly understood and faithfully practised, is as good and noble a thing as even its most enthusiastic votaries have proclaimed it to be, and which its history, through thirty centuries truthfully written, does in no particular gainsay."

Gr. Secretary D. P. Porter, presented a valuable report, showing the number of Lodges chartered, and a vast amount of labor performed at his office.

A highly interesting report on Foreign Correspondence, was presented by Br. C. T. Murphy, from the committee to whom that matter was referred.

In the notice of our own Grand Lodge, the committee gives the principal items of business, and the whole of the interesting letter of Old Colony Lodge, of Hingham, to St. Mary's Lodge, at St. Mary's, Georgia, on the occasion of the return of the charter and gavel of St. Mary's Lodge, which had been "*observed* and preserved" by a young Mason of this State, who in time of war, visited a hall that had been used by the Lodge, but had been broken open and rifled. He discovered these properties and gave them in charge to Old Colony Lodge, which returned them to St. Mary's Lodge, through our Grand Lodge, with a true masonic letter, by the committee, consisting of Brs. Joseph Young, Enos Loring, and Bela Whiton.

There are three hundred and one Lodges in the State, two hundred and twenty-five had made their annual returns. Initiated within the previous year, 1,215. Total number of Master Masons, members of Lodges reported, 9,618.

There was a great amount of business done in a harmonious spirit, and after a session of four days, the Grand Lodge was closed.

P.G. Warden, John I. Lamkin, M.W. Gr. Master; Thos. S. Gathright R.W. Gr. S. W.; Jas. Watts, R.W. Gr. J. W.; L. M. Lewis, R.W. Gr. Chaplain; A. P. Barry, R.W. Gr. Treasurer; D. P. Porter, R.W. Gr. Sec.; F. C. Mercer, R.W. Gr. Sr. Deacon; W. H. Stewart, R.W. Gr. Jr. Deacon; D. R. Corley, R.W. Gr. Tyler.

The address of G.M. J. T. Lamkin, is Holmesville; and of Gr. Secretary D. P. Porter, Jackson, Miss.

Grand Lodge of Vermont. — The annual communication was held at Montpelier, on the 9th and 10th of January, 1867. M.W. Grand Master Leverett B. Englesby, presiding.

An invitation was extended to all Master Masons of this and other Masonic Jurisdictions to take seats in the Grand Lodge as honorary members, and a large number attended. The committee on credentials reported, and their report was adopted.

The M.W. Englesby, Grand Master, delivered his address. After congratulating the Grand Lodge and Brethren, "that health and prosperity are in our jurisdiction; that no disturbing cause of any kind has occurred to mar the present greeting; that pestilence has been averted, and the shadow which darkeneth at noon-day, has not brooded over us. With other jurisdictions, harmony and the kindest fraternal relations exist. In our own, peace and great prosperity prevails. The number of Lodges is being added to; membership within them multiplies.

"I congratulate you upon all these evidences that the principles of our Order are steadily progressing in outward manifestations, and trust that they are no less so, in the hearts of those who profess to be guided by those principles.

"I trust the time is far distant when from your Grand East shall come an announcement that the practice of those principles is falling from amongst us; that the pure white banner of our Order is threatened with spot or blemish; is in danger of being lowered by enemies that were enlisted for its protection. Let every brother consider himself one of the sacred color-guard, solemnly pledged one to another that it shall ever float fearless and free, sheltering under its folds those whose only contention is, 'Who shall best work and best agree;' who are proud to reckon themselves among those who are patrons of the liberal arts, to whom virtue and intelligence, brotherhood and kindly charity, in short, every place of progressive humanity is dear."

He has constituted eight Lodges during the year, all of which are in a sound and healthy condition. This is the fifth annual gathering over which Br. Englesby has presided.

"Masonry is, Labor, Love, Charity. Let us labor, then, with earnest purpose, with love and charity toward all. The fields of labor lie all about us, awaiting our ploughshares. Let us so cultivate that the product be bright, golden wheat."

A letter was received from Br. Phillip C. Tucker, P. Gr. Senr. Warden, dated Texas, Dec. 25, 1865, acknowledging the receipt of Gr. Master Englesby's address, from which he learned that the Grand Lodge in token of its "veneration for the memory of Phillip Tucker, P.G.M., the father, and the esteem for the writer, Phillip C. Tucker, P. Gr. Senior Warden, the Gr. Lodge had been pleased to create the latter an honorary member. He learned for the first time, also, that the Grand Lodge had erected a monument at his father's grave, and performed other acts of kindness to the father's family, at times when it was impossible for him, the son, to communicate with them; for all of which he returns his grateful acknowledgments."

The next session of the Grand Lodge is to be held on Wednesday, after the second Tuesday in June, 1868. The reports of committees were received and acted upon in a masonic spirit. Amendments to the by-laws were made, and numerous matters of interest to the Grand Lodge and the Craft were acted upon.

We find frequent mention made in the proceedings of our lamented Brother N. A. Haswell, formerly Grand Master of the Grand Lodge of Vermont, whose words and works will ever influence the brethren in the Northern State.

The work and lectures in the three Degrees were exemplified by Brothers Gamaliel Washburn, Gr. Lecturer, and Joseph K. Edgerton, Dept. Gr. L.

There is a general desire that the Grand Lodge shall have a permanent location, and a temple in which to erect an altar, around which all can bow in harmony. The Grand Lodge needs such a temple, and the time has come for its erection. Brethren you want it; let it be erected!

The reports of D.D. Gr. Masters, are encouraging, and the tables showing the condition of Lodges, are instructive and encouraging.

The Grand Lodge transacted a large amount of business, and closed on the 10th inst. The Grand Officers for the current year are — M.W. Leverett B. Englesby, Burlington, Gr. Master; R.W. Geo. M. Hall, Swanton, Dept. Gr. Master; R.W. R. M. Clarke, Brattleboro', Gr. Sen. Warden; R.W. B. H. Dewey, Waterling, Gr. Jr. Warden; R.W. C. W. Woodbridge, Burlington, Gr. Treasurer; R.W. Henry Clark, Rutland, Gr. Secretary; R.W. Henry Powers, Morrisville, Gr. Senr. Deacon; W. William H. Johnson, Bellows Falls, Gr. Jr. Deacon; W. Gabriel Washburn, Grand Lecturer; W. Joseph

K. Egerton, Assistant Grand Lecturer; W. Danforth Mott, Assistant Grand Lecturer; W. Rev. Israel Luce, St. Johnsbury, Grand Chaplain; W. Rev. Edwin Wheelock, Cambridge, Asst. Grand Chaplain; W. Pitt W. Hyde, Hydeville, Grand Marshal; W. Geo. L. Deming, Shoreham, Grand Sword-Bearer; W. John Bacon, 2d, St. Johnsbury, Grand Pursuivant.

Virginia. — The Grand Chapter met in Richmond. M.E. George W. Dame, G.H.P., in the chair; sixteen subordinates were represented. But little business is reported as done. Geo. W. Dame was re-elected Gr.H.P., and our old friend and brother, Comp. John Dove, Gr. Secretary.

Tennessee. — Grand Chapter met at Nashville. M.E. John E. Frizzell, G.H.P., presiding. In his address, he says: —

"We have cause to congratulate ourselves, that in this sacred retreat we meet to consult upon the interests of our beloved Order, without encountering any of the elements of discord and confusion which rage around us; that we meet here as *brethren*, earnestly engaged in the promotion of those principles of morality and virtue, which are the distinguishing characteristics of this institution; eschewing partisan politics and denominational differences.

Comp. Charles A. Fuller made the Report on Foreign Correspondence, and it is an able and finished document. He says: —

"It is a matter of gratification to know that during the continuance of the late horrible strife, Masonry sustained its character as an institution of mercy, 'of peace and good will,' even in the midst of contending armies, and in spite of difficulties and dangers, pouring oil upon gaping wounds, and relieving those in sore distress. Many well attested facts of the benefits bestowed upon suffering brethren, regardless whether they were friends or foes, have come to your committee, and would form an interesting chapter in the history of our institution; and we sincerely trust that some one competent to the task, may be induced to devote time sufficient to gather up and perpetuate, in permanent form, these instances of brotherly love and kindness, before the actors have passed away."

A good suggestion; and we are preserving the record of such masonic instances, with the names of the actors, for a future report. A volume may thus be made, which will be of great interest.

Indiana. — The fiftieth annual communication of the M.W. Grand Lodge of this State, was held in Masonic Hall. Indianapolis, on Tuesday, May 28, 1867, and the two following days. The M.W. Harvey G. Hazelrigg, Grand Master, presiding. In his annual address, M.W. Grand Master says: —

"Fifty years ago, the representatives of six chartered Lodges, and three under dispensation, assembled in the town of Corydon, and resolved to organize a Grand Lodge.

"Of this little band of faithful Craftsmen, all but four have passed the portal where death is tyler, and entered the Grand Lodge where Jehovah alone presides.

"Brothers Jeremiah Sullivan, Stephen C. Stevens, Nicholas D. Grover, and John B. Rose, are permitted still to behold and contemplate the expanded results of that day's labor. We honor and venerate them. May the evening of their days be as glorious and happy as they were full of hope and promise in their morning. They yet move among us, with the reliance and firmness of the 'brave old oak,' that has resisted the storms and blasts of centuries. As their sands of life are exhausting, may they enjoy the happy reflection consequent upon a well-spent life; and, finally lie down to rest in the full hope of a glorious immortality.

"Since 1834, our progress has been uninterruptedly onward and upward, until every city, town, and hamlet, sees and feels the happy influence of a well directed organization, whose grand aim is to impress upon the minds of its votaries the important principles of brotherly love, relief, and truth, temperance, fortitude, prudence, and justice, obedience to the laws of God and man. . . . We now number three hundred and thirty-four Lodges under charter, and twenty-eight under dispensation, with a constituency of almost twenty thousand."

He refers to the proceedings of the Grand Lodges of the United States, and they encourage him to say, — "There has, at no period since the first advent of Masonry upon the American Continent, been a time when such universal peace, harmony, good will, and fraternity of feeling, existed among the Craft, as there does at the present time."

The M.W. Grand Master has been a constant worker; the present being the twenty-fourth consecutive session that he has met with the Grand Lodge, during which time "I have ceased to be Master of a subordinate Lodge."

The reports of the R. W. Grand Secretary, and the Grand Treasurer, are concise and able, and show the fraternity in that State to be eminently vigorous and prospering.

. . . "At our last annual communication, charters were granted for nineteen new Lodges, all of which were regularly constituted."

"Since that communication, dispensations have been granted for the formation of twenty-seven Lodges"; and then, as if aware that Lodges multiplied altogether too rapidly, the Grand Master says: —

"If there is any remedy to prevent this too rapid increase of Lodges, I earnestly invoke its application.

. . . "At no time since the organization of our Grand Lodge, has that peace and harmony which should always characterize Masons, been more universal than at present; scarcely a wave of trouble to disturb our peaceful labors. Like Gray's virtuous peasant, it keeps the noiseless tenor of its way, and rejoices in the unsullied happiness of doing good. Its moral standard is becoming more elevated, and better understood every day; and I trust the day is not far distant when to say of a man that he is a Mason, will be synonymous with saying that he is a Christian of the pure and undefiled class. Its teachings lead to this. Should not its practice tend the same way?"

The venerable Brothers Nicholas D. Grover and John B. Rose, who were members of the Grand Lodge at its organization in 1818, were announced as present, and they were invited to a seat in the East. The Grand Master in appropriate terms addressed the ancient brethren; to which Br. Grover replied in a brief address, surveying his long masonic life, thankful that he had lived long enough to see Masonry triumph thus gloriously.

Br. Rose also spoke feelingly of his love for the institution. "I came here," he says, "fifty years ago — before most of you were born, and assisted at the organization of that which you are here to commemmorate. . . . From that meeting of five Lodges and twelve members fifty years ago, we now have three hundred and fifty Lodges. . . . During the fifty years of my masonic life, the Bible has been my chart, my guide, and companion. It will make any man a good mason and a good citizen."

M.W. Thomas Sparrow, Grand Master, and R.W John D. Caldwell, Grand Secretary, both of Ohio, were present and added to the interest of the occasion.

M.W. Harvey G. Hazelrigg was re-elected Grand Master, and R.W. Martin H. Rice, Deputy, R.W. Wm. Hacker, Grand Secretary.

Wednesday, the 29th, was the time selected for the ceremonies of the semi-centennial anniversary of the organization of the Grand Lodge.

A vast concourse of brethren and citizens assembled at the Grand Masonic Hall, and after they were called to order by Grand Master Hazelrigg, the exercises were had, in accordance with the programme adopted at the morning session.

The R.W. Br. Hon. Richard W. Thompson delivered an eloquent, interesting, and logical address, and the assembly adjourned.

On looking over the address of Br. Thompson, we are gratified with its historical gleanings, and its force and power. The learned brother elaborated the subject in a very able manner.

ALABAMA.— The fortieth convocation of this Grand Chapter was held at Montgomery, in 1866, Comp. Peleg Brown, as Gr. H.P. Forty-eight chapters were represented. The address of the Gr. H.P. did not reach the Grand Chapter in time for action to be had upon it.

Comp. George D. Morris was elected Gr. H. Priest, and Comp. Daniel Sayre re-elected Gr. Secretary.

CALIFORNIA.— The thirteenth annual convocation of the Grand Chapter was held at San Francisco, Oct. 15, 1866. M.E. John Kirkpatrick in the chair. Thirty Chapters were represented. The business was mostly of a local nature. Charles Marsh was elected M.E. Gr. H. Priest, and R.E. Lawrence C. Owen, re-elected Gr. Secretary.

ARKANSAS.—The seventeenth annual convocation of this Grand Chapter was held Nov. 1, 1866. Seventeen Chapters were represented. M.E. Luke E. Barber, presided.

A good report on Foreign Correspondence was presented by Comp. S. W. Williams, who says, "for five long, weary years of watching, we have had no light from the East, or tidings from the West."

Comp. W. D. Blocher, Gr. Secretary.

ILLINOIS. — Grand Chapter met at Chicago, in annual session. M.E. Loyal L. Munn, G.H.P., presiding. The very name of the Gr. H.P., denotes that this is a "*Loyal*" body. It cannot see how Indiana could lawfully *secede* from the Grand Chapter of the United States; put in any shape, it is secession, nothing less, and that too, in the face of well known obligations."

As the committee hoped, the Grand Chapter of Indiana has rescinded "its illegal action," and returned to its allegiance to the Gen. Gr. Chapter.

M.E. Orlin H. Miner was elected Gr. H. Priest, and our very excellent Br. and Comp. Reynolds was re-elected Gr. Secretary.

OHIO.— The thirty-eighth annual communication of the Grand Council of Royal and Select Masters of Ohio, was held on the 10th, 11th, and 12th of October, 1867. Comp. Wm. M. Cunningham, presiding. There was a full attendance of Officers, P.G. Officers, and representatives.

The Gr. Master, says: —

"Companions, I congratulate you upon the present condition of Cryptic Masonry within our borders. . . . Never since the organization of this Grand Council, has its prosperity been so continuous and uninterrupted as during the past twelve months; and if harmony continues to prevail, no dissension permitted to arise among our companions or subordinate Councils, this state of prosperity will undoubtedly continue. It, therefore, behooves us to continually set a watch at the door of our lips, and to see that none but the worthy are permitted to pass the 'Circle of Perfection.'"

Nine dispensations for new Councils have been granted.

Comp. J. Moody Smith, in behalf of the Regular Royal and Select Masters, residing at Washington, D.C., addressed this council, inquiring, "as to best method of procedure for having the Council Degrees conferred in a legitimate manner, by regular Councils within that jurisdiction." He also informs us that "the newly established Grand Chapter of the District of Columbia, proposed no jurisdiction over the Degrees of Royal and Select Masters."

The Puissant Gr. Master answered as follows: —

"Upon the recognition of the Grand Chapter of the District, by other Grand Chapters, their application for a dispensation for a Council at Washington, signed by a constitutional number of companions, and accompanied with the regular dispensation fee, would meet with prompt response from this jurisdiction."

MISSISSIPPI.— In his address, the M.E. Comp. George T. Stainback, Gr. H.P., remarked, — "The terrible war just closed, has left the land full of widows and orphans. Those to whom they formerly looked for support now sleep in their bloody graves, and the eyes of their surviving ones are turned to you. Shall they look in vain? O, no, they will not! To see that they are fed, clothed, and educated, you will esteem, I am confident, your duty as well as inestimable privilege.

"I urge you, companions, and through you, the subordinate Chapters, to the discharge of this godlike mission by the remembrance of that munificence of our noble Order which has so often contributed to the relief of the hungry, the naked, and the homeless; by that charity which forms the brighest jewel in our Order's diadem, and which, from its immortal character, will beam resplendent rays through all eternity.

"Lastly, by the memory of our fallen companions, whose spirits, I trust, have ascended that mystic ladder which leadeth to the Chapter above, I conjure you to take care of their widows and orphans. To these we owe true friendship, love serene, each home-felt joy life inherits here."

The nineteeth annual convocation was held at Jackson. Fifty-five Chapters were represented. Total number of members, three thousand one hundred and seventy. The M.E. William S. Patten, made a report from which we take the following: —

"There is an inexpressible charm in the word *Companion* or Brother, that dispels all formality where hand hurriedly meets hand, while the warm hearts respond as though it was but the renewing of acquaintance of former days. It is the vitalizing principle that renders it so desirable to meet in Grand Council, to pledge ourselves for the proper discharge of all obligations.

"May these our principles continue to stand forth in bold relief, to guide the weary sojourner in the celestial road to the temple of happiness."

W. D. Ferris was elected M.E. Gr. H. Priest, and Oscar T. Keeler was re-elected Gr. Secretary.

LOUISIANA. — At the annual meeting of the Grand Chapter, Comp. Henry R. Swasey, M.E.G.H.P., presided, and in his address, said, "Let us endeavor so to conduct the deliberations of this Grand Body, that it may be remembered, and referred to as an example for the conduct of its constituents and its members. Let us discard all party or sectional spirit. There can be, in this place, but one party, the self-sacrificing, enthusiastic Mason, who regards the prosperity of the Order paramount to all personal and selfish considerations; and I conjure you, companions, to watch and guard against party spirit. It is good to be zealous in the holy cause of charity." Eight chapters were represented. Comp. J. Q. A. Fellows' report on Foreign Correspondence.

M.E. Henry Regenburg was elected G.H.P., and M.E. Samuel M. Todd was re-elected Gr. Secretary.

INDIANA. — The twenty-second annual communication of the Grand R. A. Chapter of this State, was held at Indianapolis, May 22d and 23d, A.D. 1867, A.·.I.·. 2397. M.E. Thomas Newby, Gr. H.P., presiding. Sixty-six Chapters were represented.

The M.E. Gr. High Priest, delivered an able and interesting address, in which, after a grateful acknowledgement of the Divine protection and blessing, he says: "We rejoice to herald not only the return of peace, but also the return of healthy and vigorous capitular life everywhere in the South."

He has granted dispensations for six Chapters. He recommends that the Gr. Chapter recede from its action at the last session, whereby it seceded from the Grand Chapter of the United States. He says, "that action of our Grand Body is not approved by all her subordinates, and I find some of our leading and influential companions are not willing to submit to the taint cast upon our heretofore good and loyal standing among the entire Craft of the world."

The committee on the address reported the following, which was adopted, viz: "*Resolved*, That the action and proceedings of this Grand Chapter in seceding from the Grand Chapter of the United States be, and is hereby repealed." So the Gr. Chapter of Indiana, has placed itself right under the Gr. Chapter of the United States.

"In conclusion," the M.E Gr. H. Priest says, "As Symbolic Masonry has its duties and lessons, so has Capitular Freemasonry its peculiar duties, theories, and instructions. They commence with the serious, and close with the joy of the chosen people; symbolizing life, death, resurrection, teaching restraint, and pointing to the haven from which we should go, cleansed from moral deformity."

The business of the session was performed in a masonic spirit. The officers were elected as follows, viz: —

Thomas Newby, Grand High Priest; Rees. J. Chestnutwood, Dept. Gr. H.P.; Hugh Hanna, Grand King; George V. Howk, Grand Scribe; Charles Fisher, Grand Treasurer; William Hacker, Grand Secretary; John Leach, Grand Chaplain.

INDIANA COUNCIL of High Priests met on the 31st May, 1867; William Hacker, presiding. There were present a large number of High Priests from different parts of the jurisdiction. Sir William Hacker, President, presented each member present, with a copy of "A Monitorial Ritual of the Order of High Priesthood," neatly bound, and the following resolution was adopted: —

Resolved, "That the text-book of the Order of High Priesthood, presented to the members of this Council, by our Most Excellent President, be, and the same is hereby adopted, as the official text-book for this Grand Council.

The following officers were elected: —

Comp. William Hacker, President; Comp. Thomas Pattison, Vice President; Comp. Caleb Schmidlapp, Chaplain; Comp. Hugh Hanna, Treasurer; Comp. H. G. Hazelrigg, Recorder; Comp. Eden H. Davis, Master of Ceremonies; Comp. Thomas Newby, Conductor; Comp. Henry L. Beale, Herald; Comp. Rees. J. Chestnutwood, Steward.

BOSTON GRAND LODGE OF PERFECTION. — This Lodge will meet for work at the Masonic Temple on Thursday evening next, Dec. 5, at 7 o'clock.

A NEW SO-CALLED DICTIONARY OF FREEMASONRY.

We learn from our intelligent cotemporary, "The Keystone," that the "American Cagliostro," Rob Morris, has published a so-called "Dictionary of Freemasonry." To the end of the alleged author's name, is appended the post-fix of LL.D., a title which he conferred on himself, as President of the Masonic College at La Grange, Kentucky, (imitating the great Napoleon, who placed the crown on his own head); and which distinction of LL.D., he sent broadcast throughout the United States, merely asking in return the fee of $10 from those who were selected by him to be the recipients of such honorary (?) distinction.

We are much pleased to find that the Editor of "The Keystone," — whose paper is ever welcome, — has fathomed this new emanation from the pen of the "American Cagliostro," and, we, therefore, the more readily transfer it to our columns, especially as he *pitches in* to that great humbug, "Adoptive Masonry."

"The Keystone" says: "The work is very handsome in its appearance, and will prove very interesting and valuable to the masonic student. On its title-page we note that it comprises 'all topics proper for public explanation,' &c. And in the preface, in noticing the plan on which the work is prepared, in paragraph *third*, it reads:—

"'To avoid, with that sensitiveness which grows out of solemn obligations, all headings and definitions that would expose the Masonic Esotery.'

"We think that the author must have written the title-page and preface before he wrote the book, for we notice many things that should not be written or printed. We will not particularize. We also question very much the introduction into a work, professing to be a Masonic Dictionary, of the so-called 'Adoptive or Ladies' Masonry.' *This is not Masonry, nor has it anything to do with Masonry.* Freemasonry needs none of these so-called female degrees to 'win to the advocacy of Masonry, the virtuous, intelligent, and influential lady members of our families.' True Masonry stands on its own foundations, needs no propping up. The author himself does not exactly know how to term this Adoptive Masonry, for in parenthesis he entitles it 'Unsystematized Masonry.' Why not give us pure Masonry alone, and then if there is light wanted on 'the other,' give us a book on the Adoptive.

"That is exactly, what is the matter. Why not 'give us a book on the Adoptive.'" — *N. Y. Courier.*

No intelligent Freemason can be a proscriptive bigot, either in religion or politics. The lessons of universal brotherhood, taught in the lodges, impress him with the conviction that forbearance, forgiveness, liberty and charity are indispensable to the maintenance of catholic brotherhood.

THE GRAND LODGE OF MISSOURI.

This body held its annual communication for the present year, at St. Louis, on the 14th of October last. Charters were ordered to be issued to forty-three new Lodges, and five were restored to old ones. Thirteen dispensations were also issued. This should be evidence of great prosperity, and we trust, is so. The whole number of Lodges in the State is two hundred and fifty, with a membership of twelve thousand five hundred. — One hundred and six Lodges were represented, and a large amount of business was transacted.

The question which elicited the most interest, was that relative to the meeting of the Lodges. After a debate of about one day, the following section, 33 of By-Laws, viz.: "No Lodge shall be opened for the transaction of any business, unless there be present at least *seven* Master Masons, nor shall a ballot or vote be taken upon any subject whatever unless there be present *seven members of the Lodge*," was explained by the following resolution, submitted by Bro. S. H. Saunders, P.G.M.: —

Resolved, That it is the order of this Grand Lodge, that a Lodge of Entered Apprentices and Fellow-Crafts are Master Masons at work on those degrees; and as the Grand Lodge has decided that a Lodge cannot meet and open with a smaller number than seven Master Masons and members of the Lodge, this definition of a Lodge empowers any Lodge, when seven Master Masons are present, to open on the Entered Apprentice or Fellow-Craft degrees, and close upon those degrees, without opening on the Third degree.

This resolution was ordered to be sent to all Lodges in the jurisdiction by circular letter, in advance of the published proceedings.

Bro. D. N. Burgoyne was restored to good Masonic standing by the Grand Lodge.

M.W. William E. Dunscomb of Jefferson City, was elected G.M. and Geo. F. Gouley of St. Louis, G. Secretary.

The Grand Chapter of the State held its annual session at the same place, on the 9th of October. The annual address was delivered by Comp. Martin Collins, D.G.H.P., and is spoken of as an excellent paper. Comp. Collins was subsequently elected G.H.P., and G.F. Gouley, G. Secretary. Six new charters were granted and several dispensations ordered.

The Grand Commandery met on the 7th, and was presided over by Sir G. F. Gouley, G.C. There seems not to have been any special business before the body, except the appointment of a committee to make arrangements for the reception of the Grand Encampment of the United States in September next.

A CURIOUS INCIDENT.

In the "Explorations in Australia," by I. M. Stuart, published in London, in 1864, we find the following rather singular fact, p. 213. The author, in the centre of this country "never before explored," in speaking of his travelling suite, three of the aborigines, says:—

> "One was an old man, and seemed to be the father of the two fine young men. He was very talkative, but I could make nothing of him. I have endeavored by signs, to get information from him as to where the next water is, but we cannot understand each other. After some time, and having conferred with his two sons, he turned round, and surprised me by giving me one of the masonic signs. I looked at him steadily; he repeated it, and so did his two sons. I then returned it, which seemed to please them very much, the old man patting me on the shoulder, and stroking down my beard. They then took their departure, making friendly signs until they were out of sight."

THE WITNESSES FOR MASONRY.

Masonry, like every other social organization, must appeal for a vindication of its claims to the testimony and character of its members and friends. As an Institution existing in and organized for the benefit of society, it must be measured by human standards, and its claims tested by the application of the same laws that we apply to other Institutions claiming the confidence, and demanding the respect of men.

The evidence upon which Masonry proposes to rest its claims to be regarded as a moral and benevolent association laboring for the elevation of society, must be tested by the application of the same rules and principles as are applied to other evidence. We do not, as Masons, shrink from the most rigid scrutiny nor shun the most thorough and sifting investigation. Who are our witnesses, and what is their testimony?

The witnesses for Masonry belong to two classes; *i.e.*, the members of our Lodges, and the friends of the Institution who have been close observers of its practical working in society. The Masons themselves are certainly competent witnesses, for they have had every opportunity to make themselves acquainted with the teaching, theory, principles, and practice of Masonry. They know it as presented in the Lodge-room, as taught in the degrees, and as illustrated in its benevolent operations in society. They all testify to the purity of its moral teaching and to the benevolence of its aims and purposes.

Who are these men? Are not their honesty, integrity and veracity unimpeached and unimpeachable? Do we not receive their testimony on all other subjects and in reference to all other interests? Do we not everywhere give decisions on just such evidence, involving, annually, thousands of lives and millions of property? How then can we reject it when offered in vindication of the claims of the Masonic Institution, to morality and benevolence?

To do this would be practically to reject all human testimony as affording reliable evidence, on any subject, or in regard to any interest.

What is the testimony of the friends of the Institution, who ground their opinion of Masonry upon a careful observation of its practical workings? They universally regard it as an organization that has done and is still doing a great deal for the moral elevation of society, and the alleviation of the suffering sorrow and want that affects humanity.— *Square and Compass.*

OBITUARY.

REV. AND W. BR. GEORGE M. CHEVERS.

Portsmouth, R. I., Nov. 6. 1867.

Whereas, on the 31st day of October last, it pleased the Grand Artificer of the Universe, who shapes our destinies, to take from us our esteemed Reverend and W. Bro. P.M. George W. Chevers, Chaplain of this Lodge, it is,—

Resolved, By Eureka Lodge, in Regular Communication, Tuesday Evening, Nov. 5, A.L. 5867, that in the death W. Bro. Chevers, we recognize the work of the Divine Artist, and reverently bow before his will, that the Order of Masonry has lost a true friend, and this Lodge a firm supporter.

Resolved, That as a mark of respect for the deceased brother, we will wear the badge of mourning on the left arm for thirty days.

Resolved, That we extend the sympathies of this Lodge to the family and friends who have been thus heavily afflicted, and that the Secretary is hereby instructed to forward a copy of these resolutions to the family of the deceased brother, signed by W.M. and Secretary, and also to the "Freemasons' Magazine" for publication.

E. F. Anthony, *Secretary.*

EXPULSION.

Grand Secretary's Office,
Baltimore, September 28, 1867.

At a meeting of Doric Lodge, No. 124, held on the 26th inst., Wm. H. Richardson and John B. Rose, Proprietors and Publishers of the "Masonic Review and Keystone," were expelled from all the rights and benefits of Masonry, for gross unmasonic conduct in publishing and endorsing an article in Vol. ii. No. 21, of said paper, entitled "Walks and Talks about the Temple, or the Veil Uplifted;" grossly false and defamatory of the character of the Grand Lodge, Grand Master, Building Committee of the New Masonic Temple, and Grand Secretary of the Grand Lodge of Maryland.

Jacob H. Medairy,
Grand Secretary Grand Lodge of Maryland.

MASONIC CHIT-CHAT.

Masonic Affairs in Germany.—The Grand Lodge of Hanover, recently applied to the Grand Lodges of Berlin, to be acknowledged as an independent body. The request was refused, on the ground that according to the Royal Edict of 1798, only the three Grand Lodges, located at Berlin. could exist on the Prussian Territory.

Presentation.—The members of Washington Lodge, Roxbury, at their regular meeting last month, presented to W. Brother Samuel Little, Esq., their retiring Master, a solid gold Past Master's jewel, of the finest workmanship, and also a magnificent inlaid marble clock of the largest size, which was surmounted with a beautiful bronze figure of Minerva.

"The Evergreen," is the title of a new Masonic Journal, the first number of which was advertised to appear to-day, at Dubuque, Iowa, under the editorial charge of Br. Edward A. Gilbert, P.G.M. We wish it the success it will doubtless merit.

The remains of Br. Herring were brought to New York, and buried at Greenwood Cemetery, on Sunday, Oct. 26th, with masonic ceremonies.

A correspondent at Sacramento, California, writes that a Lodge of Perfection, Council P. J., Chapter R. C., and a Consistory, have recently been established in that city, under the authority of the Southern Council, 33°, and that they are progressing in a very satisfactory manner.

New Hall at Shanghai, China.—The Brethren at Shanghai, have erected a Masonic Temple for their accommodation, which was dedicated with public ceremonies in October last. The cost was $6,000, not $600,000, as the telegraph reported it, and as announced in the secular papers. There was a torch-light procession on the occasion of the dedication, in which an American fire engine was brought out, being the first ever seen in China.

"Langton Hall," a capital "Tale of Love and Jealousy," by Mark Lemon, the popular editor of the "London Punch." Just published by Peterson & Brothers, Philadelphia; and for sale by Lee & Shepard, of this city. Price, 75 cents. It is one of the most readable novels of the season, and we heartily recommend it to our readers.

The illustrious Brother Albert Lengle, Grand Master adjunct of the Grand Orient of France, died at Paris on the first of September last. He was first appointed to office by the late Grand Master Marshal Magnan, and continued by the present Grand Master Mellinet. The official Bulletin of the Grand Orient speaks of him as a zealous and devoted brother, and promises a further notice of his character and services in a future number.

Death of an Aged Mason.—Mr. John Foster, one of the oldest members of the Masonic Fraternity, died in this city Oct. 29, aged 95 years and 16 days. He was a native of Roxbury, and for more than 40 years a resident of this city. The masonic degrees were conferred upon him in the year 1800, by Hancock Lodge of Castine, Maine.

Officers of Washington Lodge, Roxbury.—Br. John F. Newton, W. Master; Br. George Richards, S. Warden; Br. Joel Seaverns, J. Warden; W. Br. George Frost, S. Deacon; Br. R. G. Molineux, J. Deacon; Br. Geo. F. Davis, Secretary; Br. Robert W. Molineux, Treasurer; Br. D. W. Jones, S. Steward; Br. S. A. Bolster, J. Steward; Br. E. G. Scott, Tyler; Br. Edward Wise, Chaplain; Br. B. F. Ayers, Jr., I. Sentinel; W. Br. A. W. Folsom, Marshal; Br. R. H. Clouston, Jr., Organist.

Officers of Montacute Lodge, Worcester.—W.M., Br. Emery Wilson; S.W., Br. John W. Jordan; J.W., Br. Henry C. Willson; Treasurer, Br. George F. Wood; Secy., Br. Geo. E. Boyden; S.D., Br. N. R. Scott; J.D., Br. Chas. W. Moody; Chap., Rev. Br. J. O. Peck; S.S., Br. John H. Coes; J.S., Br. John Delano; I.S., Br. P. Davis; M., Br. Chas. S. Chapin.

The Christmas number of the Lady's Book is with us again. It closes a volume, and brings with it a season of festivity. One short year ago we read the book with great pleasure, and decided that it could not be improved. Now we can but acknowledge an improvement, and say its brilliancy increases as its age advances.

The beautiful steel engraving, entitled "The broken window," is true to life. Its colored fashion plate is beautiful and tasty. Its reading matter excellent, and its "work department," complete.

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THE NEW-YEAR.—CHRISTMAS.

We tender to our readers to-day, the customary salutation of "A Happy New-Year." Charles Lamb has beautifully and touchingly said, that "every man has two birth-days; two days at least, in every year, which set him upon revolving the lapse of time, as it affects his mortal duration. The one, is that which in an especial manner he termeth *his*. In the gradual desuetude of old observances, this custom of solemnizing our proper birth-day, hath nearly passed away, or is left to children, who reflect nothing at all about the matter, nor understand anything beyond the cake and orange. But the birth of a New Year is of an interest too wide to be pretermitted by king or cobbler. No one ever regarded the first of January with indifference. It is that from which all men date their time, and count upon what is left. It is the nativity of our common Adam! Of all sound of all bells—(bells, the music nighest bordering upon heaven!)—most solemn and touching is the peal which rings out the old year. I never hear it without a gathering up of my *mind to a concentration of all the images that have been diffused over the past twelvemonth;* all I *have done or suffered—performed or neglected*—in *that regretted time.* I begin to know its worth, as when a person dies. It takes a personal color: nor was it a poetical flight in a contemporary, when he exclaimed—

> "'I saw the skirts of the departing year.'

"The elders with whom I was brought up, were of a character not likely to let slip the sacred observance of any old institution; and the ringing out of the Old Year was kept by them with circumstances of peculiar ceremony. In those days, the sound of those midnight chimes, though it seemed to raise hilarity in all around me, never failed to bring a train of pensive imagery into my fancy. Yet, I then scarce conceived what it meant, or thought of it as a reckoning that concerned me. Not childhood alone, but the young man till thirty, never feels practically that he is mortal."

In all the writings of Lamb, it would be difficult to find a passage more full of truth and pathos than the above. Tennyson takes up the thought, and continues it in the following beautiful strain: —

"Ring out wild bells to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out wild bells, and let him die.

"Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

"Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

It has been a question, agitated by divines, whether it be proper to appoint or keep any holy-days, the Sabbath excepted. The advocates for such days, contend that they have a tendency to impress the minds of the people with a greater sense of religion, that if the acquisitions and victories of men be celebrated with the highest joy, how much more those events which relate to the salvation of men, such as the birth, death, and resurrection of Christ, &c. On the other side, it is contended that their observance is bringing us again into that bondage to ceremonial laws, from which Christ freed us, and that such days, upon the whole, are more pernicious than useful to society. Whatever may be the merits of this controversy, it is not a matter of surprise that an event so important and so affecting as the birth-day of the Son of God, should be regarded by Christians as deserving of devout and joyful celebration; and, it is with peculiar satisfaction we notice that our Encampments of Knights Templars, Chapters of Rose Croix, and other Orders of Christian Masonry, are, in common with the community at large, more generally celebrating this interesting festival than has heretofore been customary with them. The setting apart of the birth-day of the Saviour by the Encampments is not only consistent with the sublime principles they inculcate in their ceremonies, but is a beautiful manifestation of their belief in the truth of them, and of their love and reverence for the memory of Him whom they regard as their Great Leader.

According to Buck, the first footsteps we find of the observance of this day, are in the second century, about the time of the Emperor Commodus. The Decretal Epistles, indeed, carry it up a little higher, and say that Telesphorus, who lived in the reign of Antonius Pius, ordered divine service to be celebrated, and an angelic hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine, we have a melancholy proof; for, whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors, where they were met, to be shut, and fire to be put to it, which soon reduced them and the church to ashes. We are told by other writers on the subject, that in the earliest times of Christianity, the church was accustomed to set apart a day for the special commemoration of the birth of the Saviour. For a time, no *particular* day was universally observed; but the churches in different countries, celebrated the nativity at such seasons as best suited their convenience, or best accorded with their views of propriety.

It was not until about the close of the fifth century, that the 25th of December was agreed upon as the day to be thenceforward observed as the festival, in memory of the birth of Christ. From that time, the day now known to us as *Christmas Day*, was observed, with great devotion and sublimity, by *all Christian people*, until the period of the Reformation, when it began, for the first time, to be disregarded by some. The day is still observed and reverenced by the vast majority of Christians; and is annually celebrated with a variety of suitable religious services, and with many appropriate practices. Among these, observes an intelligent anonymous writer, there is scarcely any more striking, or more significant, than the custom of decorating the churches with *evergreen* — appropriate emblem of the perpetuity and unfailing glory of the spiritual dominion of that illustrious king, whose nativity is celebrated. It was a tradition among the ancient Jews, that the promised Messiah would make his entrance into the world, at the season when nature wears the aspect of dreariness, and no traces of vegetable life are to be seen, except in evergreens. They derived this impression from the passage in the Prophet: "The glory of Lebanon" (the cedar, which flourished so luxuriantly upon the heights of Libanus,) "shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." — Isaiah, lx. 13.

And they looked upon evergreens as emblems of the times of the Messiah, when they believed all plants and trees would be perennial; and the earth be blessed with perpetual fruitfulness and verdure. Traces of this beautiful idea are to be found in some of the writings of even heathen authors. And it is very distinctly expressed in Virgil's splendid Pastoral, called *Pollio*. Describing the happy effects of the birth of the illustrious child whom he predicted, he says, —

"At tibi prima, puer, mullo munuscula cultu,
Errantes hederas passim cum bachcare tellus,
Mixtaque ridenti colocassia fundet acantho."

Buc. Ecl. iv. L. 182.

"Unbidden earth shall wreathing ivy bring,
And fragrant herbs (the promises of spring),
As her first offerings to her infant king."

And, again in the same poem, —

"Molli paullatim flavescet compus arista,
Incultisque rubens pendebit sentibus uva,
Et duræ quereus sudabant roscida mella."

Buc. Ecl. iv. L. 28.

"Unlabor'd harvest shall the fields adorn,
And clustering grapes shall blush on every thorn;
The knotted oaks shall showers of honey weep."

From these expectations, associated with the event of the Messiah, the idea was taken by the primitive Christians of embellishing their churches at Christmas. But, whatever may have given rise to the practice, when the emblem is understood, the custom appears to have a most beautiful and edifying design.

Again, we wish our readers, all and every one, a "Merry Christmas and a Happy New-year."

IONIC LODGE.

This New Lodge, located in the pleasant and thriving city of Taunton, was constituted with the usual masonic ceremonies, by the M.W. Grand Lodge, on the 18th December. The ceremonies of constitution took place in the afternoon; and, in the evening, the officers were installed, in the presence of about a hundred ladies and brethren. The Lodge is a select one, and so was the company. We have rarely been present on an occasion so entirely unexceptionable and elegant in all its appointments. The services were admirably performed by the Grand Master, and the music was excellent. At the conclusion of them, the Rev. Br. Charles H. Titus, placing a rich and costly copy of the Bible upon the pedestal, addressed the Lodge, as follows: —

Worshipful Master, Wardens, and Brethren of Ionic Lodge.

I am commissioned by the ladies of your Lodge, who grace your assembly here this evening, to perform the very pleasant and agreeable duty of presenting, in their behalf, this magnificent copy of the Holy Scriptures, for the use of your Lodge.

By this generous gift they would express to you their affectionate interest in your success and prosperity in conducting the affairs of this new Lodge; and, at the same time, would thus acknowledge their own grateful appreciation of this Divine Truth, to which they are indebted for all that cultivates, refines, ennobles, and elevates, to a true womanhood. For it is the power of this Truth that has made them the lights of your dwellings, and made your habitations *homes* of refinement and affection. It has proved the sure foundation of their *faith*, the inspiration of their *hope*, and the sacred fountain of that *charity*, which not only beautifies and adorns this life, but extends beyond the grave, and makes glad the city of God.

With this book they would therefore illumine your altar, and shed a true light through all your Lodge-room. And as often as you meet here, for the labor assigned you here to do, this sacred volume, thus bestowed, will remind you of their affectionate concern for your moral and religious welfare, and thus help you to a true and noble life.

The name you have selected as your distinctive title is not only easy of utterance, pleasant to the ear, and of classic flavor, but is also suggestive of the nature of the work in which you are here engaged. IONICS are, or should be, architects. You are here organized, for the noble purpose of building up a column of true manhood, based in wisdom of design, strong in the principles of truth, and adorned with the beauty of an upright life. In this Holy Word you will find the means and implements necessary for the construction of the human temples you are engaged in building. It provides the square to square your actions, the plumb to test your uprightness, and the level to show you equality and teach you humility. It furnishes the gavel with which to break off the vices and superfluities of life, and the trowel with which to spread the cement of affection and brotherly love. It shows you how the rough ashler may be made ready and fitted for the Master's use; how the cedar of Lebanon can be prepared for the beauteous Temple of our God.

It inspires integrity, fidelity, and truthfulness, in the work of life, by the noble example of the lion of the tribe of Judah, whose triumph over all his foes enables all who trust in him to look beyond the grave, animated with the hope that by him they shall there be raised to the sublime degree of a purer and better life.

It is the earnest wish of these kind donors that you, their husbands and friends, in all your work as architects and builders of a true and noble manhood, will always endeavor to erect your spiritual building agreeably to the rules and designs laid down by the Grand Architect in this unerring Trestle-Board of Divine Truth.

Accept then, Worshipful Master and Brethren, this noble gift. Rich and gorgeous as are its outward adornings, its inward wealth is still more precious. May this Great Light constantly shine upon the heart of every member of this new and vigorous Lodge, clearly defining life's pathway and chasing away the gloom of the grave; and finally guide us all to the world of light, the beauteous Temple of him who has given us this light to shine on our darkness and guide us to heaven.

The W. Master, Br. UTLEY, of the new Lodge, received the elegant present in a chaste and appropriate address, thanking the ladies for their generous gift, and for the beautiful manifestation of their kind wishes for the prosperity of the Lodge, which it attested. A recess for a few minutes then took place, to allow the company an opportunity to examine the book, which is one of the most highly finished and costly to be found in any Lodge in the State. It bears the names of the donors upon a page prepared for the purpose, and we noticed that they were all married ladies, probably the wives or mothers of the members, with one exception, and this was a little girl of about ten years of age, who seemed to feel a commendable pride in seeing her name in such an unusual connection. We trust she may never have occasion to regret having enrolled it there. She may well be regarded as the "Adopted Daughter of the Lodge."

The company was then invited into the banqueting hall, where the means of refreshment were provided in great abundance, variety, and elegance, from the "St. George Restaurant," Messrs. Copeland and Tarbell, of this city. At the conclusion of the banquet, the company returned to the Lodge-room, where they were addressed by Brs. Dame, Moore, Dadmun, Titus, Rev. Dr. Pollard, Mayor Rhodes, and others; the speaking being interspersed with music and singing. The officers for the year, are as follows:—

James Utley, W.M.; Wm. Robert Williams, S.W.; Charles H. Atwood, J.W.; E. U. Jones, Treasurer; J. C. Howland, Secretary; John Holland, S.D.; George F. Champney, J.D.; J. J. Stanley, Chaplain; Philander Williams, Marshal: P. T. Washburn, S.S.; L. W. Williams, J.S.; A. S. Sweet, Organist; J. W. Hayward, I.S.; A. B. Hodges, Tyler.

THE SCOTTISH RITE IN PERU.

WE are gratified to learn that the schisms and dissensions that have so long existed in the Order in the Republic of Peru, South America, have finally been adjusted, and peace and harmony and union restored. Our Lima correspondent, under date Oct, 13th, says, "all dissension among the Brethren of this Orient has disappeared." He also informs us that R.W. Br. R. H. Hartley, of Lima, Special Deputy of the Grand Lodge of Massachusetts, in the *York Rite*, for Peru, has been received and acknowledged by the Grand Orient of that Republic. This is in accordance with the laws of the Scottish Rite, which declare the independence of each separate Rite, with concurrent jurisdiction with every other Rite. The rule, however, is not recognized in the United States, nor in Great Britain. The Grand Lodges in these countries, working in the York Rite, claim exclusive jurisdiction over its own State or territory, as against every other Rite.

The Grand Secretary of Peru, notifies us of the election of the principal officers of the Grand Orient of that Republic, as follows:

Grand Master, Francisco T. Mariategui; Deputy Grand Master, Pascual Saco; Grand Secretary, Mariano Loli, Calle de Lima, Lima, Peru.

We have also received a list of the members of the Supreme Council for Peru, as follows:—

Ilus: Ho. Francisco T. Mariategui, M.·.P.·.Sol.·.Gr.·.Comendador; Ilus: Ho. Pascual Saco, P.·.Teniente Gr.·.Comendador; Ilus: Ho. Antonio de Souza Ferreira, Ilus.·.Tesorero Gral S. Y.; Ilus: Ho. Ricardo H. Hartley, Ilus.·.Secretario Gral S. Y.; Ilus: Ho. Rafael Saco, Ilus.·.Gran Prior; Ilus: Ho. Pedro Galvez, Ilus.·.Gran Canciller; Ilus: Ho. Blas Jose Alzamora, Ilus.·.Gran Menistro de Estados; Ilus: Ho. Jose Carrillo de Albornoz, Ilus.·.Gran Mæstro de Ceremonias; Ilus: Ho. Jose Maria Guerrero, Ilus.·. Gran Capitan de Guardias; Ilus: Ho. Jose Rufino Echenique, Dip.·.Gr.·. Insp.·.Gral S. Y.; Ilus: Ho. Jose Canevaro, Dip.·.Gr.·.Insp.·.Gral S. Y.; Ilus: Ho. Miguel Marie Lisboa, Dip.·.Gr.·.Insp.·.Gral S. Y.; Ilus: Ho. Jose Rueda, Dip.·.Gr.·.Insp.·. Gral. S. Y.

The above Body has been formally and officially recognized by the Southern Supreme Council of the United States, and will, doubtless, be so recognized by the Northern Council, at its ensuing meeting, if such renewal of recognition shall then be thought necessary. The Southern Council has also appointed the Ill. Br. R. H. Hartley, its Representative, near the Council of Peru, and invested him with the most ample powers to act in any of the other South American Republics, in which a masonic vacancy may be found, in establishing therein, Lodges of Perfection, and the other bodies of the Rite, to the 32d degree, inclusive.

THE TEMPLE OF SOLOMON was completed in the year of the world, 2999. Most sacred memories cluster around the holy mountain upon which it was erected — the scene of some of the grandest events recorded in sacred history. From its sacred summit, then enveloped in the dim twilight of the patriarchal and Jewish dispensations, the shadows have rolled away, and the purposes of the Creator, as manifested in the history of man, are revealed to us in a flood of light reaching back to the Garden of Eden, penetrating the tombs of the ancient prophets, gilding the sepulchre of the Messiah, extending forward to the morning of eternity, and reflected in beams of divine splendor from the golden gates of the city of the New Jerusalem. Toward that mountain the Hebrew and the Christian look with the deepest emotional interest. To the Mason, it is consecrated by the memory of events that shall not be forgotten while the pillars of the Masonic Temple stand, and our mystic ceremonies are performed.

PORTRAIT OF THE GRAND MASTER OF THE NETHERLANDS.

THE Grand Lodge of this State has recently received and placed in its library, a handsome portrait of the distinguished Grand Master of the Netherlands, His Royal Highness, Prince Frederic, who, it will be recollected, completed the fiftieth anniversary of his Grand Membership in 1866. Accompanying the presentation of the portrait, was the following letter from the R.W. Br. Noodreck, Grand Secretary; a translation of which we take pleasure in laying before our readers:—

GRAND ORIENT OF THE NETHERLANDS,
HAGUE, Sept. 1, 1867.

To the R.W. Br. Winslow Lewis, P.G.M. &c.: —

DEAR SIR AND BROTHER, — I received through the Hon. Marshall P. Wilder, your fraternal letter of April last. I did not meet him personally, but he forwarded to me from Brussels, under date of the 5th July, with your note, an engraving of the "New Masonic Temple," at Boston, which you present for the Archives of the Grand East of the Netherlands.

I showed this testimony of your friendly feelings towards your brothers of this country, to the Grand Officers, and I am charged to return you their best thanks, and to assure you that this document met with the warmest reception.

I send you by the present conveyance, the Portrait of our Illustrious Grand Master, Prince Frederic, which you desire to possess for your New Masonic Temple, and which I hope you will receive safely and in good order.

You will learn with great satisfaction, that the large and rich collection of books and manuscripts of the late Dr. Kloss, the property of the Grand Master, together with his own private collection (also large and valuable), have been placed in the Archives of this Grand East. Thus the two collections form one, rare and uniqe, and of which we have great reason to feel proud.

With fraternal regards, &c.,

J. G. F. NOORDSICK, *Grand Secretary.*

MASONRY.

ITS continued existence, its marked popularity, and its wonderful progress, is the best possible proof that men not only find it free from sectarian prejudice, but that within its courts they may enjoy society and communion with their fellows, apart from such considerations. In the exercise of this broad and genial spirit, as opposed to the narrow prejudices of the pharisees, lies the power of Masonry, and the hope that, as it spreads, men will be won to understand each other's rights, respect each other's opinions, and ultimately cover with its glorious ægis a redeemed and regenerated humanity.

WHAT ARE THE WAGES OF A MASTER MASON?

It is stated in the ritual, that the great object which induced a brother to attain the degree of Master Mason is, that having perfected himself in Masonry, he might travel into foreign countries, and work and receive wages as such.

How many who have heard the ritualistic answer to this question, ever think of its hidden and spiritual meaning? How many give the subject a thought, and that there is something symbolic contained beneath the plain language of the ritual? The search after this hidden signification, and its application to moral and religious purposes, is what constitutes the science of Freemasonry.

Let us see, then, what is the esoteric meaning of the words under consideration.

So far as the true object of Freemasonry is concerned, Solomon's Temple might be a nonentity; its builder a myth, and all the traditions of the society have no better foundation, in historical fact, than the nostrums and elixirs of the alchemists of old. It is unwise to suppose, and we presume that no intelligent Mason now supposes, that the institution of Speculative Freemasonry was established and still preserved to perpetuate a few facts in Jewish history, connected with the erection of a religious edifice, about a thousand years before the Christian era. It were an idle thought to suppose that, for three thousand years, the talents and energies of any class of men, who have reasoning and thinking faculties, would have been employed in handing down from generation to generation, the few facts — barren as far as any philosopic value is to be derived from them — which are contained in the traditions of Ancient Craft Masonry.

To give these naked facts a value, which shall endear Masonry, as their faithful depository, and secure for it our respect, their nakedness must be clothed with symbolic instruction, and this can only be, as it undoubtedly always was, the legitimate design of the society. Viewed then, in this light, the temple is no longer that material edifice erected by the wisdom of Solomon, and the assistance of Hiram; it is a profound symbol, to be interpreted, in different ways; sometimes, as the life of man, to be spiritually built up; sometimes, as the world in which he is a laborer; sometimes in one way, and sometimes in another, according to the different light in which it is viewed; but, almost always, the Mason himself is to be considered as a type or symbol of man, laboring in this temple.

The true Mason, imbued with a proper sense of his own intellectual wants, and of the capacity of the institution to gratify them, does not seek the Master's degree that he may thus be entitled to the charities of the society, or be a participant of its social advantages. These objects are beneath the ambition of the truly wise man, who proposes to himself a better end, which is the acquisition of truth, and Freemasonry is to be the road by which that truth is to be attained. This is the whole object of Speculative Masonry, which is everywhere symbolized by the *Word*, ever sought and never found, and for which *substitutes* are only to be given, suitable to the spiritual and intellectual infirmity of finite man. Yet this *Word*, this divine truth — was promised in the Master's degree, until the severance of the Royal Arch from it, leaving it as a masonic degree, or a source of masonic instruction manifestly imperfect and incomplete. Hence, a Mason is induced to seek this degree for these reasons: —

First, that he may perfect himself in Masonry, and to thus perfect himself, is to acquire from its science all the means and appliances which are to enable him to possess this divine truth, the object of all his researches. Masonry is not, itself, divine truth, but it is the science which is to teach the way to it; and hence the first object of every candidate, in his initiation into what has been so justly called the sublime degree of a Master Mason, is to provide himself with the necessary means of prosecuting his search after divine truth.

Secondly, he becomes one, that he may travel into foreign countries, and work as a Master Mason. Now, how futile and frivolous is the idea that by this phraseology is meant that the only object of the acquisition of this degree is to enable its possessor to avail himself of all the worldly advantages of increased skill in the art, to benefit himself while travelling among strangers, and in want and distress. If there be any who entertain this narrow conception of the design of the third degree, they have lost the time and labor which they spent in passing through the various grades of Masonry. Indeed, they had better abandon it forever, as something they cannot comprehend.

Life on earth is but a preparation for the life to come. The latter is only a continuation — the completion and the consummation of the former. There is in it, as its foremost teachings, a life to be lost, and a resurrection from death. There is a loss, and afterwards a recovery. There is a first temple which is destroyed, and that is the life here; and a second temple built on the ruins of the first, and that is the life to come.

It is now scarcely needed, if all this be admitted, to say what are the wages to which he looks as the reward of his labors. If heaven be the "foreign country" in which the Mason is to enter, then the wages he must seek, will be those appropriate to a denizen of the celestial region. If "the wages of sin is death," then the wages of virtue must be everlasting life. Death and life — darkness and light — error and truth — are the antagonistic principles which are ever before each man, and of these he must choose, and these are to constitute the wages of a Master Mason. — *N. Y. Courier.*

A clique in a Lodge is like a skeleton in a house. It has a chilling effect upon the mass of the members, and causes many who would otherwise take an interest in Lodge matters to absent themselves from Lodge meetings and ultimately to throw themselves into the ranks of the unaffiliated.

NEW BURIAL-SERVICE.

[The following proposed new burial-service was submitted to the Grand Lodge of this State, at its late communication, and ordered to be printed for the consideration of the Lodges.—It will be finally acted upon at the March meeting]:—

GRAND LODGE, DECEMBER 9, 1867.

The Committee appointed at the last Quarterly Communication of the Grand Lodge of Massachusetts, to report a form of Burial-service, present the following, for the acceptance of this Grand Body:—

MASONIC BURIAL-SERVICE.

[While proceeding to the grave or tomb, or immediately after arriving at it, the following sentences are repeated by the Chaplain or Master, or alternately with the brethren.]

Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh, in which thou shalt say, I have no pleasure in them.

Man goeth to his long home, and the mourners go about the streets.

Then shall the dust return to the earth as it was, but the spirit unto God who gave it.

As the waters fail from the sea, and the flood decayeth and dryeth up, so man lieth down and riseth not till the heavens be no more.—JOB, xiv. 12.

Thy dead men shall live; together with my dead body shall they arise.—ISAIAH, xxvi. 19.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord.

It having pleased Almighty God, in his wise Providence, to remove our deceased brother from this earthly abode, we therefore commit his body to the ground—in hope of a glorious immortality.

[The Master then casts the acassia into the grave, saying, Farewell, Brother! the brethren following. The body is then deposited.]

Let us Pray.

O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life, and let thy Holy Spirit lead us through this vale of misery in holiness and righteousness, all the days of our lives. That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in communion with thy people in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with thee, our God, and in perfect charity with the world. Amen.

Response. So mote it be.

O, merciful God and Heavenly Father, who has taught us in thy Word that affliction cometh not forth from the dust, neither does trouble spring out of the ground; and that thou dost not willingly afflict or grieve the children of men. Look with pity, we beseech thee, upon the sorrows of this mourning family. In thy wisdom thou hast seen fit to visit them with trouble, and to bring distress upon them.

Remember them, O Lord, in mercy; give them patience under their affliction, and resignation to thy holy will; comfort them with the sense of thy goodness; lift up thy countenance upon them, and give them peace, now and forevermore. Amen.

Response. So mote it be.

Almighty Father and Master, we pray for thy blessing on our whole Masonic Brotherhood. Help us to abound in relief, truth, and love. May we live, work, and do good, as thy obedient sons and servants, that we may be prepared to leave this world for thy heavenly kingdom. Amen.

Response. So mote it be.

Brothers,—let us fear God and keep his commandments.

Response. So mote it be.

Let us Love God supremely, and love man impartially.

Response. So mote it be.

As we profess what is good, let us live up to what we profess.

Response. So mote it be.

Glory to God on high, peace on earth, and good will towards men.

Response. So mote it be.

[All bow reverently and depart.]

LANDMARKS.

"Remove not the old Landmarks."—SOLOMON.

THE Landmark defined the boundaries of landed rights, and beyond these even the prince dared not trespass. The Landmarks of Masonry are the metes and bounds of Masonic law, and beyond these, no power dare impose its dictum. The fields of masonic rights were carefully surveyed by our forefathers, and, although we think we might be able here and there to profitably extend our domain, still we must remember that by removing one corner stone, we disturb the whole "base line" upon which our estate was given us as an inheritance Everything in Masonry must move within well-defined limits.

The Landmarks of Masonry are few, and easily comprehended. The first duty of a neophyte should be, to become familiar with them, and the second should be, never to violate them. They constitute the masonic limits beyond which one may not go, no matter how charming the landscape, or fragrant the flowers beyond.—*Masonic Review.*

PROCEEDINGS OF GRAND LODGES, ETC.

WISCONSIN.

The twenty-fourth annual communication of the Grand Lodge of Wisconsin, was held at Milwaukie, in June 1867. R.M. Harlow Pease, D.G.M., in the absence of the M.W.G.M., presided. The Officers, and P.G. Officers, and a full representation of the Lodges were present. M.W. Grand Master, being confined to his house by sickness, R.W. H. L. Palmer read his annual address, from which we extract, as follows: —

"Another year of our masonic history has been written. Another year has passed, carrying with it a record of all our doings, both as individual members of this great brotherhood, and as a fraternity, banded together for the purpose of elevating mankind, and of inculcating the pure principles of our Order, — Friendship, Morality, and Brotherly Love."

He then asks the members to "contrast their present condition and prospects with that little band, who, though weak in numbers, were strong in faith and earnest in purpose, who met at Madison, in the year 1843, and there solemnly 'resolved, that it is expedient to form a Grand Lodge in the Territory of Wisconsin. That little band was composed of only three Lodges in the Territory, whose combined membership of seven members, the representatives of the only three Lodges in the Territory, whose combined membership was less than seventy-five. Yet, to-day, after the lapse of less than a quarter of a century, we meet in Grand Communication, a goodly number of our three hundred representatives, of the one hundred and seventy different Lodges, scattered over the entire length and breadth of our noble State, from each of which we hear the welcome tidings of peace and happiness among their members, and of a degree of harmony and prosperity, unparalleled in our history."

He has granted dispensations for twelve Lodges.

His many and important recommendations were referred to a select committee.

The Grand Lecturer, Br. A. B. Alden, made an interesting report. Br. W. H. Norris, Jr., from the Committee on Foreign Correspondence, made an able report, which was received and adopted.

The following named brothers were elected and installed, in the respective offices: —

M.W. Harlow Pease, Grand Master; R.W. Alex. Meggett, Senior Grand Warden; R.W. C. F. G. Collins, Junior Grand Warden; R.W. William H. Hines, Grand Treasurer; R.W. W. T. Palmer, Grand Secretary; R.W. J. D. Bates was appointed Deputy Grand Master; W. Rev. S. Fellows, Grand Chaplain; W. John Turner, Grand Marshal; W. William Field, Grand Sword-Bearer; W. Samuel Moore, Senior Grand Deacon; W. T. A. Pease, Junior Grand Deacon; W. Eli Hawks, Grand Pursuivant; W. C. P. Mead, and W. William L. Kennet, Grand Stewards; W. Ebenezer Clewett, Grand Tyler.

There were one hundred and seven chartered Lodges represented, and twelve under dispensation.

There were many matters of interest attended to, which related to the jurisdiction, and of which further mention is not necessary, as they were performed in a masonic manner for the good of the Craft, and for Masonry in general.

NORTH CAROLINA.

The M.E. Grand Royal Arch Chapter of North Carolina, held its nineteenth Annual Convocation in St. John's Hall, at Wilmington, on the 4th day of June, A.L. 5867, A.I. 2397, A.D. 1867. The M.E. Comp. Alfred Martin, G.H.P., presiding.

All Royal Arch Masons in the city, who were in good standing, were invited to visit the Grand Chapter, during its present convocation.

The M.E. High Priest, Alfred Martin, presented his annual address.

He refers to the time when "our Grand Annual Convocations were joyous and happy occasions," and says, "it is not so now. Two years since, there hung around each heart, the drapery of a great affliction. . . . A year of anxiety and suffering passed away, and again our little band assembled here, to consider what has been done, and what might yet be done, for the interests of the Craft. The intervening time had served only to develop more fully the extent and magnitude of the great calamity, the utter prostration of all ranks, and the hopeless condition of our people, and of our institution.

"Now, my companions, revolving time has brought us together once more. Another year of anxiety, of toil, and of gloom, has been numbered with the past. Yet, no mortal eye can penetrate the darkness of the future. I can, in sincerity, utter no word of cheer, to inspire confidence in the possibility of our ever reaching again the high position from which we have fallen.

"We have life, and the ability to struggle, and to suffer for those whom we love; to make petitions to that Being to whom alone we look for succor — to inspire hope; and by our faith, our patience, and our devotion, we must endeavor to merit the boon for which we ask. If it may please Him to hearken to our petitions, then may we again light the fires upon our altars — again may our convocations be opened with hymns of praise and thanksgiving' and, I trust, with more of heartfelt gratitude, than characterized them in the days of our former prosperity."

After alluding to the depressed condition of the Chapters and the Fraternity, he says, "I feel assured that you will require no stronger proof of the deep interest I have taken in Masonry, than the fact, that for twenty-five years consecutively, I have served in some important office of the institution. My zeal and my love for the Order has in no wise abated."

Comp. P. W. Fanning, from the Committee on Foreign Correspondence, presented a valuable Report, which was ordered to be printed, with the proceedings. We remember Comp. Fanning, an influential Brother at Wilmington, years past.

The ordinary business was resumed; the various committees reported on recommendations in the Grand Companion's Address, respecting dormant Chapters, live ones, &c., and a good beginning was made towards creating activity throughout the jurisdiction.

M.E. Comp. Martin, having signified his desire to be relieved from the labor of Grand High Priest, a resolution was passed unanimously, requesting him to consent to a re-election.

The following officers were then elected, and duly installed, by that Veteran Companion P.G.H.P., P. W. Fanning: —

Comp. A. Martin, M.E.G.H.P.; Comp. W. J. Hicks, E.D.G.H.P.; Comp. William Murdock, E.G.K.; Comp. W. W. Dunn, E.G.S.; Comp. T. W. Brown, E. G. Treasurer; Comp. Thomas B. Carr, E. G. Secretary; Comp. Thomas M. Gardner, G.C.H.; Comp. C. H. McAlpin, G. Chaplain; Comp. William Murdock, G. Lecturer; Comp. E. Tinlington, G. Tyler.

A committee of three was appointed to report to this Body, the true work of Royal Arch Masonry.

There are forty-four chapters under the jurisdiction of this Body.

We notice, with gratitude, the names of Gen. Alexander McRae, Jr., P. W. Fanning, Rev. A. Paul Repiton, and other active Companions of our acquaintance at Wilmington. The Grand Chapter is well officered, and, we trust, that taking heed to the injunctions of the M.E. Grand High Priest, in his annual address, acting in accordance therewith, the fraternity will be encouraged, and cheerful and prosperous, during the succeeding masonic year.

Vermont.

The Annual Convention of the Grand Royal Arch Chapter of Vermont, was held at Vergennes, last month, when the following officers were elected: —

M.E. Charles A. Miles, Brattleboro', Grand High Priest; E. Edward A. Jewett, Burlington, Deputy Grand High Priest; E. Milton K. Paine, Windsor, Grand King; E. R. R. Drake, Pittsford, Grand Scribe; Comp. Charles W. Woodhouse, Burlington, Grand Treasurer; Comp. John B. Hollenbeck, Burlington, Grand Secretary.

The Burlington *Times* says, the Convention had an unusually large attendance. In the forenoon, the Grand Chapter in a body, proceeded to the cemetery, and visited the monument of the lamented Philip C. Tucker. Remarks were made by Deputy Grand High Priest Marcy, and Companions George M. Hall of Swanton, and others. Prayer was offered by Grand Chaplain Stewart, and after singing Pleyel's Hymn, the Companions formed in a hollow square and gave the "grand honors." The occasion was a solemn and interesting one to the Craft. The next Convocation will be held at Brandon, on the first Wednesday of October, 1868.

Connecticut.

The Grand Chapter of Royal Arch Masons for the State of Connecticut, held its Semi-Annual Convocation in the Hall of the Union Chapter, No. 7, in New London, November 6. A large majority of subordinate Chapters were represented, and reported that prosperity and harmony prevailed throughout the jurisdiction. After the usual preliminary business had been transacted, the Grand Chapter was called from labor to refreshment until 10 P. M., for the purpose of witnessing an exemplification of a portion of the degrees.

At four o'clock, Union Chapter, No. 7, was opened at the request of its High Priest, by the Grand Officers, and the degree of M.E. Master conferred in a very creditable manner. In the evening, the Royal Arch was also conferred in a manner that reflected much credit on the officers, and showed the advantages of having a uniform standard of work.

The Grand Convention of High Priests of the State, was convened at eight o'clock this forenoon, with the following officers present: James L. Gould of Bridgeport, M.E. President; Edwin Hoyt of Norwalk, M.E. Vice-President, *p. t.*; J. H. Barlow of Derby, E. Chaplain; C. W. Stearns of Middletown, Treasurer and Recorder; C. M. Hatch of Bridgeport, Herald. This beautiful Order was conferred upon nine High Priests, and past High Priests, and a determination expressed to take measures to secure a more regular and frequent meetings of the Grand Convention.

THE GRAND LODGE OF MASSACHUSETTS.

The Grand Lodge of this State held its "Annual Festival" on the 27th December, being the anniversary of St. John the Evangelist. It is also the day on which the newly elected officers for the ensuing year are installed into office, and on which the Grand Master delivers his annual address. We give in another page the organization for the present year. The address of the Grand Master we shall give next month. It is an interesting and able paper, and was received by the Grand Lodge with great favor.

Our distinguished R.W. Brother Hon. Marshall P. Wilder, P.D.G. Master, and the Representative of the Grand Lodge at the "World's Masonic Convention," at Paris, in June last, made a highly interesting verbal report of his reception in that Body, and at a subsequent session of the Supreme Council, 33°, for France, speaking substantially as follows: —

"On my arrival in Paris, I presented my credentials as the Delegate of the Grand Lodge of Massachusetts to the World's Convocation of Freemasons, summoned by our illustrious brother, General Mellinet, Grand Master of the Grand Orient of France, also Commander of the National Guard of France. I was most cordially received, and furnished with a card of invitation to attend the Great Festival of the Brotherhood, to take place on the 15th of June, 1867. . . .

"To add to the importance of our Delegation, I associated with me our brethern from the United States, especially those from Massachusetts, among whom may be named brothers Cummings, Usher, White, Guild, and Hills, of Boston. Nor should I omit to mention the presence of our aged worthy brother the late James Herring, of New York, whose person had specially been confided to my care, and from whence he soon after took his leave of Freemasonry on earth to join the Grand Lodge above.

"The *Fete* was one of the most interesting, imposing, and grand ever witnessed within the circle of the masonic family. Fourteen nations were represented by about seven hundred and fifty brethern of the mystic tie.

"The services in the Great Hall, the address of the Grand Master, the oration, and other performances, were entrusted to and executed by gentlemen of distinguished ability.

"The Grand Banquet was produced with all the elegance and *recherche* peculiar to French artists and caterers, each guest being furnished with a splendid boquet of moss roses.

"The Most worshipful Grand Master, Mellinet, presided with great ease and dignity, to whom your representative is indebted for special courtesies, and to M. Thevenot, Grand Secretary, and the committee of arrangements, for many other acts of politeness. Here, then, we were assembled in the Banqueting Hall of the Grand Orient of France — *here* in the most elegant and beautiful city of the world, alike renowned for art, science, and taste — *here* where the people and the products of every climate were assembled to hold a grand festival in honor of the genius, industry, and progress of the age — and *here* to unite the world in efforts for the relief of toil, the reward of labor, and the multiplication of the blessings and comforts of mankind.

"It was a most appropriate occasion for a meeting of the Masonic Brotherhood from all parts; and although differing in language, customs, and manners, all were inspired with the feeling, that whatever the dialect, color, or personal peculiarity, all were truly brethren of the great masonic family of the world.

"Nor was language necessary to express the sentiments of the heart. The friendly grip, the affectionate embrace, the parting kiss, spoke more loudly than words the emotions swelling in the bosoms of brethren never again to kneel around the altar of Freemasonry on earth.

"The speech of welcome to the fraternity was cordial and appropriate. In response, your representative alluded to the prosperous condition of Masonry in the United States, the respect entertained by his countrymen for their brethern in other lands; and closed with the following sentiment: —

"*The Grand Orient of France and the Grand Lodge of Massachusetts.* United by the sacred ties of masonic obligations — brought nearer by the wonderful achievements of science; may a chord of living sympathy and friendship bind us still closer together in one great circle of life and love.

"The Most Worshipful Grand Master reciprocated these sentiments with the desire that the friendly relations existing between our institutions might be perpetuated forever.

"One other occasion deserves notice in connection with this report: —

"On the 24th of June a Grand *Fete* of the Order was held by the Supreme Grand Council of the thirty-third and last degree of the Ancient and Accepted Scottish Rite for France. This was held in Paris, and was attended by a large concourse of brethren.

"The services in the Lodge were impressive, the Grand Commander being no less a personage than our Illustrious Brother Viennet, of the French Senate, and now in the ninety-fourth year of his age. The banquet, as on the former occasion, was arranged and provided for with taste and elegance, but what added much to its interest was the hall in which it was held, for it was here that our Br. Benjamin Franklin presented his grandson to Voltaire, whose benediction upon the child was pronounced in those memorable words: 'God and Liberty.' Your delegate being a guest, was called on to respond for the United States. In the performance of this duty he alluded to a pleasing coincidence, that while we were enjoying the hospitalities of that hour in Paris, ten thousand of our brethren were passing in Grand Procession in the streets of Boston, in honor of Freemasonry and the dedication of a New Masonic Temple, erected at an expense of nearly half a million of dollars, and which it was believed, was more elegant and appropriate than any similar institution in the world. Your representative after thanking M. Lajonquiere, Grand Secretary, for kind attentions, concluded by proposing the following toast: —

"*The Institutions of Freemasonry throughout the Universe.* One in affection — one in obligation — one in destiny. May they go on prospering, and to prosper, rising higher and higher in the scale of human excellence, grandeur, and glory, and rejoicing together forever as brethren of the great masonic family of man."

The following resolution, offered by Past Grand Master Dr. Lewis, was unanimously adopted by the Grand Lodge: —

Resolved, That the thanks of the Grand Lodge be cordially tendered to R.W. Br. Charles W. Moore, for his long, faithful, energetic, and invaluable services as Grand Secretary to this body. In the days of its depression, he was a tower of strength in its support. As a trustee of the Masonic Temple, he, more than all others, was the means of effecting its sale, and by this, laid the foundation of this fabric in which we are now gathered in prosperity. A record of the devotion of thirty-four years, needs no better eulogium, and we trust that he will long be continued to us, to give to us the great influence of his masonic intelligence and capacity.

At the conclusion of the ceremonies of installation, the subscribers to the dinner repaired to the banqueting hall, and sat down to an entertainment such as Messrs. Copeland and Tarbell of the "St. George," know how to serve up as well, if not a little better, than any other caterers in this part of the country, or any other. Two or three hours were spent here, in the agreeable duty of celebrating the "Annual Feast of St. John the Evangelist."

It is a fact, which will not be questioned by any one conversant with the subject, that the morality of the church is identical with that of Masonry. It cannot be otherwise because both are derived from the same source, "The Word of God, in which we have eternal life."

GRAND LODGE OF NORTH CAROLINA.

THE Grand Lodge of North Carolina met in Raleigh, on Monday, Dec. 2, with an attendance of some one hundred and seventy-five Lodges. Bros. Mathery, Cilley, and Vance, were appointed a committee on credentials. The Grand Master, Most Worshipful E. G. Reade, was not able to be present on account of his wife's severe indisposition. There were only six of the regular officers present. Br. Bain, Secretary, holding his office by appointment. The Lodge-room was deeply draped in mourning, for the untimely loss of P.G.M. W. F. Collins, and our late R.W. and beloved Secretary W. T. Bain. At our last communication an order was passed to have the portraits of all our P.G.M.'s suspended from the walls of the Lodge-room. We were very glad to see the commendable manner in which the Committee executed their trust. Commencing on the right of the Grand Master's chair, we recognized the following faces: Hill, Patterson, and Fanning, (the last two over the treasurer's desk); Jenkins and Watson on the north side; Lewis, McCormick, and Holt, on the west side; Collins, Wheeler, and Martin, on the south; Jordan, and Reade, directly on the left of the Grand Master. The paintings are executed in fine style, with the exception of P.G.M. McCormick's, which is hardly passable, and would hardly be recognized, even by himself. Some twelve years ago, under the Grand Mastership of Br. Jordan, an order was passed for the compilation of a "History of Freemasonry in North Carolina." Br. James Banks, of Fayetteville, was appointed Grand Historian of the work, and after years of arduous labor has completed his task. He made his report, and it was read and accepted. Thereon an animated discussion arose, as to the ability of the Lodge to publish the same, and Br. Banks being anxious to publish it in his own name, the Grand Lodge turned the manuscript over to him. I am assured it will appear at an early day. The Committee on the Constitution and By-Laws read a voluminous report suggesting many changes in our laws, which was adopted entire. They are mostly of a local interest. The Custodian of the Work, P.G.M. Alfred Martin, of Wilmington, submitted a report of his actions for the past year, which was replete with good suggestions. Received, and a resolution passed increasing the number from *one* to *three*. The most important matter was a resolution of P.G.M. W. G. Hill. It excited considerable debate, was referred to a committee of eminent Masons, who reported, asking for twelve months time to fully digest the matter. The Grand Secretary was ordered to make no mention of it on the minutes. You will, therefore, perceive that it is of an esoteric character. I will say that I have no doubt the report will be one of the most interesting that was ever submitted to this or any other Grand Lodge, and will fully ventilate the question of how far the oral traditions of the ancients were assisted by characters, hieroglyphics, or other primitive modes of writing, or assistants of memory. On Tuesday night, the Grand Orator, Br. R. W. Lassiter, delivered his oration, on the "Life, Character, and Death," of Past Grand Secretary, Br. W. T. Bain. It was nicely conceived, and admirably delivered. The question as to the disqualification of a candidate for advancement, who had lost his right arm subsequent to initiation, was reported on adversely by the Committee on Jurisprudence, and their decision sustained by a vote by Lodges. Another question, the inability of a candidate for initiation to write his name, was reported by the committee as a disqualification, which was *not* sustained by the Lodge.

P.G.M. W. G. Hill, installed the elected and appointed officers for the ensuing year, on Wednesday night. They are as follows:—

R. W. Best, G.M.; R. B. Vance, S.G.W.; T. M. Gardner, J.G.W.; C. W. D. Hutchins, G.T.; D. W. Bain, Raleigh, G.S.; J. G. Ramsay, D.G.M.; J. A. Reagan, G.C.; J. W. Beasley, G.S.D.; W. M. Cocke, G. J. D.; C. A. Cilley, G.M.; C. E. Parish, G.S.B.; J. A. Hedrick, G.P.; J. M. Betts, G.T.

There were some fifteen Lodges chartered, while one or two were continued under dispensation.

A great deal of other business came before the Lodge, and, with the exception of the matter reported on last year, between the Lodges in Nova Scotia and St. John's, No. 1, of Wilmington, which is not yet adjusted, was of a local character.

F. G. F.

PROPER WORDS, FITLY SPOKEN.

COMP. P. W. FANNING, Chairman of the Committee on Foreign Correspondence, in the Grand Chapter of North Carolina, quotes from the proceedings of the Grand Chapter of Michigan, and comments, as follows. We copy it to show the masonic feeling that now happily exists.

Speaking of the proceedings of Michigan Grand Chapter, Comp. Fanning says,—

"They are entirely free from all political or sectional animosity, and abound in general fraternal feeling. Forty-three of the forty-four Chapters in that jurisdiction were represented. The address by the Grand High Priest, Bernard Cudworth, is a model of excellence. From his salutatory we clip the following, as expressive of the *animus* pervading the whole address."

Comp. Cudworth says:—

"Then let our deliberations be governed by superior wisdom, and let our discussions be tempered by fraternal moderation, so that all our acts may be such as will subserve the high purposes for which we have again assembled."

Comp. Fanning, alluding to Comp. J. E. Johnson, in his Report on Foreign Correspondence, says and remarks: "We are pleased to find that he has discovered among the 'broken columns' and 'rubbish' of that 'succumbed' Temple, 'many valuable treasures.' . . . We are rejoiced to find the following, among his many expressions that show that 'Masonry still survives.' He says: "'Whatever bitterness has been felt in the past, by a portion of our Companions in the South, is rapidly giving way to a better spirit. And the desire earnestly expressed by Companions North and South, for a complete and entire restoration of brotherly love and companionship, we hail as a happy omen.'"

Comp. Fanning responds: —

"For the high appreciation of the zeal and intelligence of the Royal Craft of Michigan, coming to us in kind words, from Grand Chapters in other jurisdictions, we feel authorized to say, the thanks of our companions are respectfully tendered. Our Southern Companions have warm hearts. When they open, they 'open wtth a will.' Michigan, we trust, will not be a laggard in all generous reponse. . . . We cordially greet them, and extend the right hsnd of fellowship, with the hope that the union thereby symbolized, may endure as long as grass grows and water runs."

Comp. Johnson quotes from the addresses of Companions Watson and Waterhouse, and from the Report of Comp. Martin, M.E.G.H.P., and adds: —

"In these words, Comp. Watson has struck a cord that vibrates in unison with all masonic hearts, 'wheresoever dispersed throughout the globe.' Let this spirit prevail, and we are again one. Let this inward inspiration be stamped on all our outward acts, North and South. Then will our country's destiny, and that of Masonry, lead us ever onward in one and the same direction."

To which, let us all add, "So mote it be."

DECISIONS IN JURISPRUDENCE.

We find the following among the decisions made by the Grand Master of the Grand Lodge of Iowa, the past year: —

Q. During the conferment of *any* degree, has a brother the right to insist upon his admittance to the Lodge, thereby interrupting the work, and causing material inconvenience to the members present? Has not the W.M. the power to discriminate at what stage of the ceremonies he may come in?

A. In the government of the Lodge the W.M. is supreme authority, and has unquestionable right to not only discriminate, but to dictate, as to the time when brothers shall be permitted to enter the Lodge while at labor. The Tyler's door should never be opened without his permission, or that of one he may delegate to act in his stead. If brothers are not present at opening of the Lodge, they must submit to the W.M.'s will and pleasure, and should not expect to be admitted only at certain points in the ceremonies of conferring degrees. A brother who has the interests of his Lodge and the fraternity at heart, could not but see the manifest impropriety of allowing the attention of the candidate and of the brethren to be diverted while the solemn ceremonies of the Order are being gone through with. The W.M. of any Lodge will be sustained in vindicating his authority in this respect.

Q. If a petition from a person not a resident within the jurisdiction of the Lodge has been received and referred to a committee, can the Lodge dispose of it without a ballot, and if so, how?

A The committee should report the facts in the case, and for want of jurisdiction the petition should be returned.

Q, If a petition which was not within their jurisdiction, is acted upon by a Lodge and duly rejected, can it afterwards be received in the Lodge that has the jurisdiction, without the consent of the Lodge that has rejected him?

A. As the Lodge has no right to receive the petition, therefore that Lodge has no permission to grant to the Lodge within whose jurisdiction the petitioner resides. They can receive his petition and act upon it regardless of the previous rejection. But if they are aware of it, it becomes them to ascertain the cause, that no unworthy material may gain admission.

Q. Can the Secretary and Tyler, after election and installation, refuse to serve, and absent themselves from the Lodge, because dissatisfied with the action of the Lodge or some of its members? If so, how can the vacancy be filled, and who will receive the remuneration?

A. Attendance upon Lodge meetings is not obligatory, except in case of summons. For good and sufficient reasons a W. M. can arrest the jewel of a subordinate officer, and appoint some brother to fill the office, either permanently or from night to night. The officer removed could not expect to receive the fees attached to the office, but they would go to the one discharging its duties.

Q. About five years ago I made application for admission into the Masonic Order, and was duly accepted. Before the time of my initiation arrived, the regiment to which I was attached was ordered down South, and through no fault of mine, I was debarred from becoming a member at that time. Having the misfortune, "while in defence of my country and in the line of my duty," to lose my left arm, I was discharged and returned home. I supposed, without any doubt, that I would be admitted into the Order on my former acceptance, but on application was rejected. Now, I wish to ascertain your views on the subject. If, because I enlisted to fight for the liberty of my country, and the glorious stars and stripes, and the preservation of the Union, and being disabled in my country's cause, I am to lose my long-cherished desire of becoming a member of the Order, I think it hard that after having sacrificed property and risked my life in such a cause, that I should be debarred that privilege. I am in good circumstances, having a good farm, and in no danger, "with industry and fair luck," of ever coming to want.

A. Your case is only one of many similar instances, in which a long-cherished desire of becoming a member of the Masonic Order has been frustrated by, and on account of, injuries received while in our country's service. Were I to follow my own inclinations, and permit my sympathies to dictate as to the course to be pursued in such cases, I should order all Lodges in this jurisdiction not to debar applicants on that account, but to consider injuries received in so noble a cause as an additional recommendation. But "the ancient landmarks of the Order, intrusted to our care, we are carefully to preserve, and never suffer them to be infringed," whatever may be our sympathies, desires, or inclinations; and no one of these is more prominently considered and enjoined, than that of the physical conformation of the candidate. As far back as the year 926, we have the following: "A candidate must be without blemish, and have the full and proper use of his limbs." Again, in 1663: "No person hereafter shall be accepted a Freemason but such as are of able body." And still again, in 1772: "He must be hale and sound, not deformed or dismembered, at the time of his making." I might, if necessary, continue quotations of this nature, and all equally strong, which have been affirmed and re-affirmed by the action of most of the Grand Lodges, and the decisions of their several Grand Masters, but think it unnecessary, and presume those already given are sufficient to enable you to realize that we cannot follow our own inclinations in the matter, and to convince you that the Worshipful Master and Lodge, in refusing you initiation, are only acting in conformity with ancient regulations, and from which they cannot countenance a deviation without violating sacred obligations.

Q. Can Lodges under dispensation recommend petitions for new Lodges?

A. No. The recommendation must come from the nearest chartered Lodge.

THE CARDINAL VIRTUES OF MASONRY.

In the masonic school, among the first lessons received, and the first impressions made, upon the neophyte's dark understanding, is that Masonry contains all the great principles of moral philosophy. It upholds a system of ethics, which in their application and utility, meets every condition of humanity. In order to be rightly understood, her cardinal points are illustrated by the practical exemplification of *fortitude, prudence, temperance,* and *justice.* Each of these masonic virtues are beautifully and separately explained. Their practical bearings are beautifully impressed upon the mind. The object of this is to teach the candidate that Masonry leads to a higher and nobler life.

Fortitude is the first masonic virtue called into requisition. It is derived from *fortis,* meaning strength; and when applied to the speculative instructions of Masonry, it measures that strength of mind which can comprehend all of the great moral powers of human life. It is that power which will fortify an individual — knowing that his cause is just — to embark in great undertakings, and accomplish great ends for good.

As he advances in intellectual light, he learns that God, the Supreme Architect of the universe, moves in his works, to bring about ends which must result in good. Fortitude will support us under all the varied trials and vicissitudes of our pilgrimage journey. It amply paves the way and prepares the young student of Masonry to cheerfully and with gratitude, perform every duty to God, his neighbor and himself. Yea, all of his obligations growing out of every relation of life. It teaches the disciples of Masonry to bear all the ups and downs of the world with that patient resignation and moderation necessary to mental improvement and moral elevation. It teaches that the moral and physical derangements of life should present no obstacles to the performance of every trust of fidelity reposed in him. In no instance whatever should he demean himself as a man and a Mason.

Prudence is a virtue which guides us into the channel of wisdom, by which current we are safely anchored in the deep, pure waters of divine life. This virtue teaches him to be discreet, to be sober in all things, to be exact in all honesty. It is one of those fundamental principles of Masonry, possessing the most exalting objects that can be connected with a Mason's life, and early in his masonic journey it *demands* his attention, It is utterly impossible to neglect its requirements, and be in *truth* and in *spirit* a Mason. It constitutes the great balancing wheel in the moral machine of the masonic brotherhood. No improprieties or irregularities are taught, or can be tolerated, and the institution be sustained inviolate.

Prudence, masonically, to the pupils of Masonry, becomes the guiding star, sending her rays of light to brighten the pathway of the frail, the weak, and timid. It directs the footsteps of the weary, through the dreary and and dismal ways of darkness and gloom, to a temple of peace and harmony.

Temperance is one of those cardinal virtues indispensable in erecting our moral masonic edifice. It holds in check, and keeps restrained our affections and passions. And we have no virtue presented in the system of Masonry calling so loudly upon Masons to observe. It should enter as strongly and as regularly into our moral and spiritual life, and being necessary to keep up a necessary system of deeds, as it is for us to take our food into our physical bodies, to keep them from sinking into disease and decay.

Every brother should reflect seriously upon the great number of victims who fall, and are ruined and crushed beneath the ponderous wheel of the car of intemperance. Our young men, the middle and the hoary aged, have all been run over, mutilated, bruised, and mangled, in the most shocking manner imaginable, by the express lightning train of intemperance. And, notwithstanding the great army of our fellow beings thus destroyed, still there seems to be no abatement of the offerings of libations upon her corrupt and polluted altar.

The poor, blind victims of shame and disgrace continue to waste their manhood, dwarf their intellectual powers of mind and thought, and benumb all of their moral sensibilities. They not only bring themselves to poverty and want, but drag those who are dependent upon them for the necessaries of life down to degradation and ruin.

How changed this would be, if this cardinal virtue should be strictly observed, and be considered as sacred as the obligations of Masonry! A more healthful moral tone would be recognized and realized, and Masonry, at the same time, would be unburdened with many of the objections brought against it. The fraternity would then begin to shine as the brightest organized constellation in human society. The moral light would no longer be hid under a bushel, or behind the screen.

Justice is one of the cardinal virtues of the masonic code. It is a principle simply recognizing what is right, and giving what is due. Its requirements demand an observance of the moral law. Equity is what she claims must be strictly established between contending parties. No revenge or cruelty can be instituted to satisfy the demands of justice. This must be the teachings of justice, connected with the institution of Masonry.

As the operative workman is required to carry his wall plumb, and be careful to have each successive block of stone, bear directly upon its predecessor, so the speculative craftsman should erect his moral temple; all acts must be upright, honest, and truthful. In all his transactions with mankind, he is not only to deal justly with himself and his brethren, but with the world. If a Mason erects his moral edifice in harmony with this principle, it will not only be ornamental, but durable and honorable. It is the corner-stone of the magnificent temple of Masonry.

We have many in the world, but hope and pray that they are not Masons, who seem to act as if justice consists in getting all they can, and holding fast to everything obtained; that whatever will enrich themselves, if legally secured, is just. But Masonry does not teach this kind of justice. It may be legal to sell intoxicating drink to a man, and take his money which should buy bread for a starving wife and children, but it would be an act of the greatest injustice. — *Mystic Star.*

TRINITY ENCAMPMENT, MANCHESTER, N. H.

One of the most flourishing Commanderies in New Hampshire, is Trinity, No. 1, of Manchester. Its rolls now number about one hundred and forty-five members; twelve of them having been made within the past year. They meet in the upper story of the Masonic Temple in that city, and with the help of the other masonic bodies in Manchester, they have fitted up the hall in a splendid manner, and at an expense of over four thousand dollars. The newly-elected officers of Trinity Commandery, are as follows: Eminent Commander, John D. Patterson; Generalissimo, N. W. Cumner; Captain-General, A. A. Balch; Prelate, Joseph Kidder; Senior Warden, Daniel F. Straw; Junior Warden, John N. Bruce; Recorder, J. E. Bennett; Treasurer, James A. Weston; Standard Bearer, T. D. Burleigh; Sword Bearer, Charles Buntin; Warden, George H. True.

CHARLES C. DAME LODGE.

This is a new Lodge, and one of the most promising in the jurisdiction. It is located at Georgetown, in Essex county, and was duly constituted by the Grand Lodge, on the evening of the 26th of December, in the presence of a large number of brethren from the neighboring Lodges. The ceremonies of dedication and installation were performed by the Grand Master, in his peculiarly impressive and dignified manner.

The Lodge has been in existence, and working under a dispensation, not quite a year, during which time it has nearly doubled its members from among the most respectable and influential residents of the pleasant village in which it is located; it has put up a large four-story building, and finished and furnished one of the most beautiful halls in the State, richly frescoed and ornamented by Brother Haberstroh, of this city. We refer to these facts with the greater pleasure, because, while they indicate the zeal and liberal spirit of the members, they afford assurance that the Lodge is in the hands of brethren who will so conduct its affairs that it will continue, as now, to honor the name it bears.

The Master of the new Lodge having been installed in his office, the Grand Master arose and addressed the Lodge, as follows: —

Worshipful Master and Brethren of Charles C. Dame Lodge:

I have observed your Lodge from the time when a dispensation was granted for it, and have noticed your progress in the craft with feelings of anxiety which have at last given place to great satisfaction at your advance, and contentment with your condition.

I know that you have taken great pains to select good men and true only for admission to your ranks, and I am satisfied that your solicitude in that respect has been crowned with eminent success. I know that you have shown great zeal in the acquisition of proficiency and skill in masonic work; and I am satisfied that your attainments excel your highest expectations.

Having just received your charter, you stand on the threshold of real masonic life; well prepared and worthy to fulfil the high duties and wide obligations which shall hereafter be incumbent on you.

It is hardly necessary that I should offer you advice as to your future conduct, and yet it may not be without its use if I say something of the life ahead. Hereafter you will be in relations with your Grand Lodge, and through her, with the great masonic organization, whose mystic ties encompass the earth. These open new subjects of thought, wider spheres of study, and will require greater scope of judgment than the microcosm within the Lodge.

The success with which the principles of Freemasonry have been propagated, is due not alone to their intrinsic truth and merit, but also to the wisdom of the principles of organization under which the Craft live, and the fidelity and judgment with which they have been administered. A little Republic we have; but it is one

> devoted to conservatism and equality, hating change and oppression; great in the law of liberty and toleration; but restraining all tendency to insubordination, licentiousness, or impiety.
>
> As a wise Lodge, you will frown upon all efforts at innovation on the ancient landmarks of organization, as well as of ritual; you will use due care to select steady and conservative representatives of your Lodge, and avoid giving high office to those of erratic and scheming minds, or to ambitious men. You will also see to it that you are faithful in acts and heart to the Grand Lodge, and that you always be found sustaining its just authority, and promoting its conservatism. If you shape your conduct by these rules your future will be honorable and prosperous.
>
> Worshipful Master, I would not hide my earnest desire for your success. I feel that in some sort I may derive a borrowed light from the good name you shall win among Masons. I stand before the altar as your sponsor in baptism, with a godfather's pride in your present promise, and hope for your future performance.
>
> It is customary on such occasions, in the Christian world, that the newly sprinkled infant receive from its sponsor some engraved silver plate of a useful and serviceable character, as a mark of affection.
>
> To you who, in the masonic world, have this night been severed from the maternal Grand Lodge, through whom you have heretofore drawn your vital force, and who now stand a living, breathing, entity, baptized with a name, and endowed with a voice, — to you, I repeat, something is due as my namesake, that may not only be useful, but serve to recall me to your memories when I shall have passed away.
>
> Be pleased, then, Worshipful Master of Charles C. Dame Lodge, to accept from me, for your Lodge, this box, containing all the jewels needful for the working of your Lodge, from that of the Worshipful Master to that of the lowest officer. Wear them for my sake; and as you use them, remember that I feel profoundly grateful to every member of this Lodge for the compliment paid me by adopting my name; and shall look on its present and future members as bound to them by more than ordinary masonic ties.
>
> And while my own reputation, in a great measure, is in your hands, so your credit will, to some extent, depend upon my future life. As I have full confidence that no tarnish will come to my name through any act of yours, in like manner, it will be my constant care so to regulate my life as to honor you; but should I, through the weakness of human nature, ever become unworthy of your confidence, or my name bring a blush to your cheek, then request the Grand Lodge to give you another name, and obliterate the present name from your jewels, that no more remembrance may be had of me in your Lodge forever.

The jewels, which are of the most elegant workmanship, are of silver, ornamented with gold. They were made by Guild & Delano, of this city, at a cost of about three hundred dollars, and are the most splendid complete set of jewels in the State. They are beautiful in their finish and workmanship, and reflect great credit on their makers. The Master of the new Lodge, in response to the address, expressed the gratification of the members of "Charles C. Dame Lodge," for the privilege of bearing his name, and appealed to each member to jealously guard the good name as their own, and to remember that in their charge, in a measure, was placed the responsibility that by no act of theirs should any shadow ever be cast upon it. At this moment a large frame which had been hanging face to the wall was suddenly reversed, and to the audience was shown a life-size portrait, in a massive frame, of him after whose name the Lodge is called. No one was more surprised at this exhibition than Brother D. himself, the portrait having been finished from a family picture, without his knowledge. In acknowledging the surprise, he expressed the hope that never might there be any occasion to turn it face to the wall again. After the service of installing the officers had been completed, the Grand Lodge, members from other places, and the newly-constituted Lodge, repaired to the banqueting hall, where a bountiful collation of substantials and luxuries had been made ready.

The officers of the Lodge are as follows: — Stephen Osgood, W.M.; Sherman Nelson, S.W.; Henry E. Pearson, J.W.; Chauncy O. Noyes, Treasurer; Milton G. Terry, Secretary; Hiram N. Harriman, S.D.; Isaac Wilson, J.D.; L. F. Carter, S.S.; P. J. Lowell, J.S.; Rev. O. S. Butler, C.; J. G. Barnes, M.; E. P. Wildes, O.; G. H. Spofford, I. S.; W. A. Harnden, T.

ROBERT LASH LODGE.

Our Brethren at Chelsea had this new and promising Lodge duly constituted by the Grand Lodge, on Monday the 21st inst. The occasion was a most gratifying one, and was enjoyed by all present. The Lodge is composed of brethren who are zealous in the cause, and whose intelligence and characters are a sufficient guarantee that the reputation of the Lodge will be such as to reflect honor on the memory of the estimable brother whose name it has adopted.

At the conclusion of the ceremonies of installation, the company sat down to a bountiful and handsomely served banquet, at which speeches made by Brs. Cheever (who presided), Dame, G.M., Parkman, Lewis, Moore, Thompson, Sutton, Churchill, and others. A humorous poem, written for the occasion, was delivered by "Mrs. Partington," Br. Benj. P. Shallaber, which was well received by the company. The officers for the year, are as follows: —

James S. Dillingham, Jr., W.M.; John Edmunds, S.W.; Isaac Dillingham, J.W.; George W. Churchill, Treasurer; R. S. Owen, Secretary; William Shillaber, S.D.; John H. Roberts, J.D.; John Low, S.S.; J. F. Fellows, J. S.; Sumner Carruth, Marshal; T. H Carruth, Inside Sentinel; Amos Seavey, Tyler; Tracy P Cheever, Organist.

ORGANIZATION

OF

THE M.W. GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS,

For 1868.

M.W. CHARLES C. DAME, Newburyport	Grand Master.
R.W. CHARLES W. MOORE, Boston	Deputy Grand Master.
,, ,, WILLIAM F. SALMON, Lowell	Senior Grand Warden.
,, ,, GEORGE H. TABER, Fairhaven	Junior Grand Warden.
,, ,, JOHN McCLELLAN, Boston	Grand Treasurer.
,, ,, SOLON THORNTON, Boston	Recording Grand Secretary.
,, ,, CHARLES L. WOODBURY, Boston	Corresponding Grand Secretary.
W. Rev. JOHN W. DADMUN, Boston	Grand Chaplains.
,, Rev. JOHN P. ROBINSON, Boston	
,, WILLIAM D. STRATTON, Melrose	Grand Marshal.
,, ARTHUR CHENEY, Boston	Grand Sword-Bearer.
,, WARREN FISHER, Boston	Senior Grand Deacon.
,, BENJAMIN LEWIS, Worcester	Junior Grand Deacon.
,, EDWARD STEARNS, Boston	Grand Stewards.
,, HENRY P. PERKINS, Lowell	
,, JOSIAH A. STEARNS, Boston	
,, E. W. BURR, Hingham	
,, MOSES H. FOWLER, Newburyport	Grand Standard-Bearer.
,, CHARLES J. F. SHERMAN, Boston	Grand Pursuivants.
,, WILLIAM WRIGHT, Cambridge	
,, E. D. BANCROFT, South Groton	Grand Lecturers.
,, L. H. GAMWELL, Pittsfield	
,, IVORY H. POPE, Boston	
Br. HOWARD M. DOW, Boston	Grand Organist.
,, C. C. WENTWORTH, Boston	Grand Chorister.
,, EBEN F. GAY, Boston	Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R.W. JAMES A. FOX, Boston	District No. 1.
,, ,, TRACY P. CHEEVER, Chelsea	District No. 2.
,, ,, CEPHAS BRIGHAM, Auburndale	District No. 3.
,, ,, HENRY ENDICOTT, Cambridgeport	District No. 4.
,, ,, GEORGE H. PIERSON. Salem	District No. 5.
,, ,, LEMUEL A. BISHOP, Lawrence	District No. 6.
,, ,, CHARLES KIMBALL, Lowell	District No. 7.
,, ,, ITHAMAR F. CONKEY, Amherst	District No. 8.
,, ,, HENRY CHICKERING, Pittsfield	District No. 9.
,, ,, DAVID W. CRAFTS, Northampton	District No. 10.
,, ,, A. A. BURDITT, Clinton	District No. 11.
,, ,, HENRY C. SKINNER, Milford	District No. 12.
,, ,, J. MASON EVERETT, Canton	District No. 13.
,, ,, ROBERT C. BROWN, Fall River	District No. 14.
,, ,, JOSEPH R. BAKER, Jr., Dennis Port	District No. 15.
,, ,, Z. L. BICKNELL, Weymouth	District No. 16.

FOREIGN DISTRICTS.

For Chili, S. America	R.W. GEORGE H. KENDALL, Valparaiso
,, Peru ,, ,,	R.W. RICHARD H. HARTLEY, Lima.
,, China	R.W. J. B. EAMES, Shanghai.

BOARD OF DIRECTORS.

Charles C. Dame, W. F. Salmon, George H. Taber, Solon Thornton, *ex-officiis* ;
Winslow Lewis, Wm. Sutton, John T. Heard, S. D. Nickerson,
Percival L. Everett.

AUDITING COMMITTEE.

S. D. Nickerson, Samuel P. Oliver, William D. Coolidge.

COMMITTEE ON THE LIBRARY.

Winslow Lewis, Charles W. Moore, W. S. Gardner.

COMMITTEE ON CHARITY.

Charles W. Moore, Marlborough Williams, E. M. P. Wells.

MASONIC CHIT-CHAT.

GRAND LODGE OF SCOTLAND. — At a crowded meeting of the Grand Lodge of Scotland, held on Monday, Nov. 4th, at Edinburgh, Earl Dalhousie was unanimously elected Grand Master Mason of Scotland. Captain Spiers was elected Provincial Grand Master of Glasgow, by a majority of one hundred and forty-five over Sheriff Strathearn, of Glasgow. The Earl of Haddington was elected Grand Deputy; Henry Inglis, of Torsonce, Substitute Grand Master; the Duke of Athole, Senior Warden; and the Earl of Dunmore, Junior Warden.

THE MORMONS REFUSED A MASONIC CHARTER. — At the late session of the Grand Lodge of Free and Accepted Masons, for Nevada, (says the "Vedette"), held in Virginia City, the matter of the petition of Mount Moriah Lodge of Masons, of Great Salt Lake City, Utah, for a charter, came before the Lodge for action. The whole affair was thoroughly investigated, a large amount of interesting correspondence read, substantial facts made apparent; and after a patient hearing of the merits of the case, the Craft refused to grant a charter that in any manner should recognize the peculiar institution of the Saints. The "Trespass" says, it heartily concurs in the action of the Grand Lodge, and believes it to be meet that any organization professing respect for Christian civilization should refuse to countenance any creed or religion in direct contravention of the laws of God, or the established laws of the country.

FREEMASON'S MONTHLY MAGAZINE.— A dignified and talented journal, in pamphlet form, and published by Charles W. Moore, of Boston, Mass. Each number contains thirty-two pages of interesting information, available to every Mason. It is a valuable paper. — *N. Y. Musical Journal.*

MASONIC. — The following is a list of the officers elected by the Hugh de Payens Encampment, Knights Templars, of Melrose, for the ensuing year: Grand Commander, Sir F. J. Foss; Generalissimo, Sir Eugene L. Norton; Captain-General, Sir William Grammer; Prelate, Rev. Sir J. W. F. Barnes; Senior Warden, Sir J. B. Norton; Junior Warden, Sir Osgood W. Upham; Treasurer, Sir Moors Patee; Recorder, Sir P. D. Walbridge; Sword-Bearer, Sir F. C. Taylor; Standard-Bearer, Sir C. C. Dyke; Warder, Sir George F. Clapp.

OFFICERS OF HOPE LODGE, Gardner, '68. — Edw. J. Sawyer, W.M.; George E. Woodman, S.W.; George Nichols, J.W.; Alonzo B. Clark, Treasurer; Charles F. Read, Secretary; Harrison Closson, Chaplain; F. C. Whitcomb, M.; John D. Edgell, S.D.; F. W. Cummings, J.D.; James H. Greenwood, S.S.; O. C. Gardner, J.S.: Albert Lovejoy, Tyler; Levi Heywood, Seth Heywood, G. F. Ellsworth, Committee on Charity.

EASTERN STAR DEGREE. — My Dear Doctor: Until I saw you the other day, I thought I had said all that was worth saying, about the "Eastern Star Degree." You said you thought otherwise. Publish, then, what follows, if you please, in reference to the "new fangled fancy of folly," and permit me to say that I have the same opinion of women who allow curiosity to take them to a "side degree" Lodge-room, that I have of strong-minded ones who run for Congress, and gab glibly on political questions. "*Will they never go home?*"

Truly yours, D. CAVAN.

The time once was, when knowledge ran
To woman one way and to man
    Through quite a different channel,
The latter wrought in outside life,
And doing so expected wife
To stay at home and closely tend
To matters of domestic bend,
    Say — diapers and flannel!
But now all's changed, and man permits
His rib to worry out her wits
    O'er mystic sign and symbol,
She leaves her home to visit Lodge
And swallow down a strange hodge-podge
Of Eastern Star, masonic lore,
That's neither fish or flesh, or more
    Than but a "tinkling cymbal!"

OFFICERS OF ATHELSTANE LODGE, FOR 1868. — W.M. Edwin P. Woodward; S.W. James J. Russ; J.W. N. E. Converse; Treas. Joseph Chase; Sec'y. William S. Strong; S.D. Arthur A. Gordon; J D. H. P. Duncan; S.S. R. L. Golbert; J.S. Charles L. Day; M. George S. Hoppin; J.S. D. W. Knowlton.

WANTED. — Any Brother having No. 4, (February, 1867), of Vol. 26, of this Magazine, for which he has no further use, will oblige by forwarding it to this office.

MASONS as such can take no part in politics, for, as the ancient charges declare, "we are of all nations, kindred, and languages, and are resolved against all politics as what never yet conduced to the welfare of the Lodge, nor ever will." Masonry knows no flag save the Square and Compass.

SIR E. LYTTON BULWER'S ODE TO FREEMASONRY.

THE world may rail at Masonry,
And scoff the square and line;
We'll follow with complacency
The Master's great design.
And though our sisters frown, and though
We're by our mothers chided,
Could they our works and hearts but know,
We would not be derided.

And though the kings of earth unite
Our temple to assail,
While armed with truth, and love, and light,
O'er them we shall prevail.
A cloud may veil the face of day,
But nature smiles at one
That should adventure, bold essay!
To quench the glorious sun!

A king can make a gartered knight,
And breathe away another;
But he, with all his skill and might,
Can never make a *Brother*.
This power alone, thou Mystic Art,
Freemasonry, is thine!
The power to tame the savage heart
With brother love divine.

ROSE CROIX.—Mount Olivet Chapter of Rose Croix, will meet at the Masonic Temple, in this city, on Friday, 17th inst., at Seven o'clock, P. M.

OFFICERS OF OLD COLONY LODGE, HINGHAM, MASS.—W. Master, Br. Charles N. Marsh; S. Warden, Br. Henry Stephenson; Treasurer, Br. David Cushing, Jr.; Secretary, Br. Charles W. S. Seymour; Senior Deacon, Br. Jason W. Whitney; Junior Deacon, Br. William F. Harden; Senior Steward, Br. James Beal; Junior Steward, Br. Henry Hobart; Chaplain, Rev. Br. Joshua Young; Marshal, Br. Elijah D. Tilden; Inside Sentinel, Br. William T. Nelson; Chorister, Br. Luther Stephenson, Jr.; Organist, Br. Reuben Sprague; Tyler, Br. Henry F. Hersey.

WINSLOW LEWIS LODGE celebrated its eleventh Anniversary, at the Parker House, on the 10th December. There was a large attendance of members and invited guests, and the dinner was served in the excellent style of that popular establishment. The speeches at the table were in keeping with the high and intelligent character of the Lodge. The following are the principal officers for the present year: W. H. Chessman, M.; Percival L. Everett, S.W.; S. S. Winchester, J.W.; John F. Mills, Treasurer: Hubbard W. Swett, Secretary.

RESTORATION OF AN EXPELLED MEMBER.—The following question has been asked us by a Master of one of our City Lodges: "Can the Grand Lodge restore to membership, in a Lodge, a brother who has been expelled by the same?"

In reply, we would say that we regard as a fallacy, the idea that a restoration to membership in a Lodge after expulsion, can be made other than by the Lodge itself. We declare that no power on earth, not excepting the Grand Lodge, has the authority to dictate to a Lodge, otherwise than on constitutional grounds, or established regulations, who shall compose its membership, nor compel it to receive a member whom it has discarded. When a Lodge expels a member, they know best whether they want him back or not.—*New York Courier*.

GRAND CHAPTER OF MARYLAND.—We learn that at the last Convocation of the Grand Chapter of Maryland, the consent hitherto given to the Chapters in the District of Columbia, to form in that portion of the territory previously under the jurisdiction of the "Grand Chapter of Maryland and District of Columbia," a Grand Chapter for the District, was revoked. When this step was taken, M. E. Companion Smith, who was previous to the separation, Grand High Priest of the united bodies, but who as a resident of the District of Columbia, declined further to act as chief officer, was called on to preside, which he accepted. Subsequently an election was held, when Companion Yates was elected G. H. Priest. What the next movement is to be, remains to be seen. It is earnestly to be hoped, however, that it will be in such a direction as that this disgraceful broil will be brought to a speedy termination.

OUR first duty is to Masonry—and where that is in question, its welfare must be first considered, and its interest first consulted. It should be distinctly and permanently understood that all who would participate in our privileges and enjoy our honors, must submit to our regulations; and that it is beneath the dignity of our fraternity to be dictated to in our internal policy by any one not of our household, be he king, prince, potentate, or any other person, except a true, free and accepted Mason.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVII.] FEBRUARY 1, 1868. [No. 4.

MASONIC RITES.

FIFTY years ago the word *Rite*, as designating a particular and independent system of masonic formula and practice, was comparatively unknown in the masonic history of this country; and less than a century and a half ago, it was equally unknown in the masonic nomenclature of the world. In the beginning of the eighteenth century, the Fraternity were known as a brotherhood of "Ancient, Free, and Accepted Masons." They needed no other designation, and they acknowledged no other, until about the year 1738–40, when the unfortunate schism took place in the Grand Lodge of England, which gave rise to the odious distinctions of "*Ancient*" and "*Modern*" Masons; the first presumptuously assuming to be the only true exponents of the *Ancient York Ritual*, and denouncing the others as recusants and innovators! Hence the phrase "Ancient York," as designating the adherents and followers of the laws, usages, and customs of Ancient Masonry, as they have been transmitted from the earliest period of which we have any reliable traditional or written data.

We believe it is universally conceded that Ancient Masonry, by whatever other term described, originally consisted of but *three* degrees, or divisions, namely, Apprentice, Fellow-craft, and Master. The two former grades included the great mass of the brethren; the latter embraced those only who had been elected or appointed Masters or Superintendents of a Company or separate class of the workmen. When so advanced, they undoubtedly received the additional information and instructions appropriate to their new positions. Of the precise nature of these additional instructions, and wherein and to what extent they differed from those which have come down to the present time, we have no certain knowledge; but the presumption is, that all the material and essential points have been preserved and retained. That some changes have taken place in the arrangement and symbolisms of all the grades, we think could be easily shown; as, for instance, one entire section of the second degree has undoubtedly been transferred to the Chapters; while, as a compensating measure, our English brethren have appropriated the highest degree of the Chapter as a conclusion to the highest degree of the Lodge, — an arrangement in the propriety of which we have no confidence, and the wisdom of which is to us foolishness. Ancient Craft Masonry consists of three degrees, and no more. The Royal Arch is a modern degree, and has no necessary connection with or relation to the Lodge, either in the completion of its Ritual or the perfection of its symbolism. And it would be absurd to assume that the verbality of the Ritual remains as it was practised by our brethren in the beginning of the last century, for the evidence is altogether against such an assumption. Notwithstanding the many changes that had been introduced into it subsequent to the year 1717, when it was revised by Payne, Anderson, and their associates, it is very well known that Preston, in the last quarter of the century, found it so defective and unsatisfactory that he was led to revise and remodel the whole system; and, in confirmation of the necessity of such a work, his revisions were approved and adopted by the Grand Lodge of England, and continued to be received and practised as the authorized work of that Body and the Lodges under its jurisdiction, until 1813, when the *union* took place between the Ancient and Modern Masons; at which time the Ritual was again submitted to the tortures of a new dissection. The result was the present work of England. It is elaborate, and in many respects beautiful, and has the usual merit of all such revisions in not agreeing with any Ritual of previous or subsequent invention. We are happy to know, however, that the discrepancies, adopted as intimated, are not such as to destroy the unity of the Body with its sister Grand Lodges, or essentially to impair its practical usefulness. Perhaps they are not more objectionable in these respects than many of the alterations that have taken place in our own Ritual within the last half century; we are quite sure they are not more incongruous and offensive to good taste and sound philosophy. But whatever may be the defects of either of these Rituals, they are both predicated on the common platform of "Ancient York Masonry," and retain enough of the original to establish their identity and to enable them to work together in harmony.

Such was the York Rite in its original condition, as a controlling power, neither knowing nor recognizing any other than Ancient Craft Masonry. Modern progressiveness, or more correctly speaking, ill-judging ambition, has incorporated upon it a variety of grades and systems to which it was originally a stranger, and which might with much greater propriety and fitness have been attached to any of the more modern Rites. Indeed, some of these grades are transferred bodily from the Scottish Rite, while others find their affinities in corresponding grades of the same or other modern Rites. Take, for example, the R.A. Degree, of which there are in use at least *four* versions, namely, the English, Irish, Ancient and Accepted Scottish, and the American; neither two of which agree. Which is the original? To which rite does it belong? Clearly not to the Ancient York. So with other grades, including the intercallary degrees of the Chapter, the the Council, and Encampment, some of which are unknown beyond the limits of the United States. We do not object to the classification and assignment of the degrees as they now stand. We merely wish to show that they belong to the York Rite, not originally and legitimately, but by appropriation, rightfully or otherwise.

As already intimated, beside the York Rite, which was the original, and is the predominant Rite wherever the English language is spoken, there exists, chiefly on the continent of Europe, some twenty or thirty other Rites, all claiming legitimacy and regularity, and all taking for their foundation the three degrees of Ancient Craft Masonry; which latter, however, are frequently so changed and bedeviled that it is often difficult to identify them as bearing any relation to Ancient Masonry. The oldest and most important of these Rites, is the Ancient and Accepted Scottish Rite, which was founded about the middle of the last century, and now occupies the place of one of the two great Masonic Rites of the world. It is the predominant Rite on the South American and European continents, and the rival of the York Rite in Africa and Asia. It has also a stronghold, and is rapidly working its way into favor in this country and in Great Britain. As we have said, it is founded on the three Symbolic or Craft degrees; and in all countries where it is the supreme power, as in the South American Republics, it exercises a controlling authority over the Craft degrees. But where the York Rite has acquired such a power, as in this country and Great Britain, and their dependencies, it does not assume to exercise any such control, or in any manner to interfere with them; while, on the contrary, it concedes to the York Rite the power to establish Lodges of that Rite in countries where the Scottish Rite has already a pre-occupancy and governing Body. This is liberal, and leaves no room for jealousy or differences between the two branches of the same great family.

There is no denying that some of the degrees composing this Rite are modern and comparatively of small value, masonically considered: while, on the contrary, it is equally certain that many of the most important of the series are of high antiquity, and of peculiar value and interest as illustrating the history and legends of cognate degrees in other Rites.

A fear has been expressed that some of the philosophical degrees of the Rite may be of irreligious tendency. Several of them are doubtless of French origin, and as they are given in France, where infidelity has infused its poison into all classes and associations of men, there may be some grounds for such a fear; but as the degrees are given under the authority of the Northern Council of the United States (the only Ritual with which we are fully acquainted), there is no room for any such apprehension. There is no purer or more attractive system of moral philosophy taught in any of our religious schools than is to be found in the Rituals of some of the Lodges and other Bodies of this Rite, as practised in this jurisdiction. If the French have corrupted the Rituals of the philosophical degrees, so they have at least attempted to corrupt that of the Lodges; but it by no means follows that the Masonry of this country should be held responsible for either, or that it is to be judged by the same standard of abuse.

The next Rite to the Scottish in point of age, is that of *Strict Observance*, which, according to Clavel, is based on the Order of Knights Templars. It consists of seven degrees, including the Craft degrees, and has for its legend some fanciful incidents connected with the death of De Molay, and the suppression of the Templars.

The *French*, or *Modern Rite*, was established by the Grand Orient of France about the year 1786, and was designed principally for the cultivation of the Rose-Croix degree, which was then divided as follows: "Elect, or First Order of Rose-Croix; Scotch Order, or Second Order of Rose-Croix; Knight of the East, or Third Order of Rose-Croix; and the Rose-Croix, or *Ne Plus Ultra*." The working of the degree, as indicated, is said to be very effective and beautiful.

The Rite of Elected Cohens, or Priests, was founded about 1760, and was popular among the *litterateurs* of Paris, but soon died out.

The Rite of St. Martin was another of these French Rites.

The Emperors of the East and West, established in 1758, was still another.

The Philosophic Scotch Rite was established in 1776, by Pernetti, an alchemist, who pretended to instruct his disciples not only in the higher degrees of Masonry, but also in the art of transmuting metals and preparing the Elixir of Life. Among other similar Rites were the *African Architects*, *Rite of Swedenborg*, *Rite of Zinnendorf*, *Reformed Rite*, *Helvetic Rite*, *the Adoniramite*, *the Fessler Rite*, *the Rite of Mizraim*, founded at Milan in 1805, &c.

The Rite of the Grand Lodge of Berlin is of more importance, inasmuch as it was designed to correct the abuses arising from the indiscriminate multiplication of Rites all over the continent. It received the countenance of the King of Prussia, and still exists in the Grand Lodge of the Three Globes at Berlin, and flourishes in other parts of Germany.

We have not the necessary room to spare, nor would it be of particular interest to our readers, to continue the enumeration of these modern and mischievous rites to the end of the list. Enough have been named to show the general character of the whole. We cannot refrain, however, from giving the following for the especial information of those of our lady readers, if any such we have, who may be inclined to favor the introduction into this country of French "Androgynus Masonry," so called.

The Knights and Nymphs of the Rose, was an order of Adoptive or Androgynus Masonry, invented towards the close of the eighteenth century, by M. de Chaumont, the masonic secretary to the Duc de Chatres. The only establishment known was in Paris; the place of meeting was called the Temple of Love. It was ornamented with garlands of flowers, and hung round with escutcheons, on which were painted various devices and scenes of gallantry. There were two presiding officers, the man being styled the Hierophant, the female the High Priestess. The former initiated men, the latter, women. The Conductor Assistant of the men was called Sentiment; that of the women, Discretion. The Knights wore a crown of myrtle; the Nymphs, a crown of roses. The Hierophant and High Priestess wore in addition a rose-colored scarf, on which were embroidered two devices, within a myrtle wreath. One dull taper was the only light during the initiation; at the closing business the hall was illuminated by numerous wax candles. When a candidate was to be initiated, he or she was taken in charge by Sentiment or Discretion, divested of all weapons, jewels or money, hoodwinked and loaded with chains, and conducted to the door of the Temple of Love, where admission was demanded by two knocks. When admitted and presented, the candidate was asked his or her name, country, condition in society, and having answered these questions, was asked, "What are you now seeking?" To this, the answer was, "Happiness." The interrogatory then proceeds a little further: "What is your age?" and the candidate has, if a male, to reply, "The age to love;" the female, "The age to please and to be loved." The candidate's feelings and opinions on matters of gallantry are further probed, and all being satisfactory, the chains are removed and replaced by garlands of flowers, which are called "the chains of love." After some other probationary exercises of a like character, the O.B. is administered: "I promise and swear by the Grand Master of the Universe never to reveal the secrets of the Order of the Rose, and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasure, and instead of the roses of happiness, may I find nothing but thorns of repentance." The candidates were then conducted to the mysterious groves in the neighborhood of the Temple of Love, and during the time there spent, slow and delicious music in march style is played. These trials ended, the novice is next conducted to the Altar of Mystery, placed at the foot of the Hierophant's throne, and there incense is offered to Venus and her son Cupid; a brief space spent there, and after some more ceremonies of a like character, the bandage is removed from the novitiate's eyes, and with delicious music and in a brilliantly lighted apartment, the secrets are communicated.

It would be better for Masonry if all these spurious Rites could be struck out of existence, and the degrees reduced to ten or fifteen, under the two leading Rites of the world, the York and Scotch. It is yet in our power to discourage and effectually prevent the introduction of other Rites into this country, and the opportunity should not be neglected.

HUNTINGTON LODGE.

This new Lodge was constituted by the Grand Lodge, on December 21, in due and ancient form. It has been at work the past year with considerable success, and though located in a small village in the mountains of Hampshire, the members feel encouraged that they shall be able to make it a strong and healthy Lodge. Their present hall is not suitable for their purpose, it being the town hall; but measures are on foot to supply this deficiency by the erection of a new one. The brethren are zealous, and we wish them the success they deserve.

GRAND MASTER DAME'S ADDRESS,

Before the Grand Lodge of Massachusetts, Dec. 27, 1867.

Brethren of the Grand Lodge, —

We have again come together in obedience to the provisions of our own Constitutions, and in adherence to a time-consecrated custom of our ancient brethren. Grand Lodges, in the sense in which the words are now understood, are of comparatively modern institution. They derive the idea of their existence, and are the legitimate successors (though differing widely in their organization), of that class of Masonic Bodies known in early times among our English Brethren, as "General Assemblies;" the first of which, if we may credit our own traditional history, and the evidence of such testimony as has come down to us bearing the time-marks of authenticity, was held, in the beginning of the tenth century, under a "free charter," purchased of the crown, investing the brethren of that day, for the first time, with the freedom of self-government, or, in the words of the instrument itself, "with a power and freedom to regulate themselves, and to amend what might happen to be amiss." It was at this assembly, held on the 27th of December in the year 926, that those old charges and quaint regulations, which we are taught to revere as embodying, in spirit at least, those essential, ethical, and judicial elements, which constitute the "unalterable laws of Masonry," were first collated and subsequently adopted as the basis of our "Book of Ancient Constitutions."

The logical, and indeed the only inference to be drawn from the terms of the "free charter" purchased of King Athalstan, is, that anterior to that purchase, the government of the Fraternity, in England at least, was wholly and exclusively vested in the crown. The brethren possessed no "freedom to regulate themselves," and no power to "amend what might happen amiss." The king was not only their Grand Master, but they were as much under his control and dictatorship, as their ancestors were to the power of Cæsar, in the earlier days of the history of their island. Nor was England an exception in this respect. We are told by high authority, that at a much later date, Freemasonry received the special sanction and patronage of the kings of Scotland, "who," says our author, "appear to have exercised from a *very early period*, the privilege of nominating the office-bearers of the Fraternity, and occasionally of presiding over them in person." From this it would seem that the brethren had no voice at all in the selection of their officers, — that all, from the highest to the lowest, were at the disposal of the king. And, regarding him as their Grand Master, the practice was in exact agreement with that which prevails in the Grand Lodge of England at the present day, where the Grand Master alone is chosen by the brethren, he appointing the remaining officers, with a single exception. This is true also of the subordinate Lodges, the Masters of which appoint their Wardens and other office-bearers, with the exception already intimated. The Scottish rule was so far modified in the time of James I. (1406), as that the brethren were allowed to choose their own Grand Master, subject to the approval of the crown. It was made a condition, however, that he should be "nobly born, or a clergyman of high rank and character." When so chosen, he was vested with powers equal to those exercised by his royal predecessors; and, in the words of the record, it was made his duty "to adjust any and all difficulties that might arise between the members of the Craft, and to regulate all such affairs, connected with the Fraternity, as it might be improper to bring under the cognizance of the Courts of Law." As Grand Master, he was supreme and autocratic. There was no denying his authority, and no appeal from his decision. He might say, as Louis XIV. said of the State, and with perhaps greater truth, "I am the Grand Lodge."

In the following reign of James II., another change in the organization of the Fraternity in Scotland took place, and the Grand Mastership was confirmed by the crown to William St. Clair, Earl of Orkney and Caithness, and Baron of Roslin, in whose heirs and successors the office finally became hereditary. In this condition it continued until 1736, when the privilege of electing their Grand Master was vested in the brethren at large, by the resignation of Sir William St. Clair, "the last Roslin," of "every title to that office which he then possessed, or which his successors might claim, either under the grants of the Scottish Kings, or from the kindness of the Fraternity." This gave freedom and independence to the Order in Scotland; and on the 30th of November following, being St. Andrew's day, the present Grand Lodge was organized as a supreme and independent masonic power, with Sir William St. Clair as its Grand Master by election.

In England, the Fraternity continued under the precarious and uncertain government of their "General Assemblies," — which appear to have been a kind of "mass meeting," or general "gathering of the clans," — until the year 1717, when the present Grand Lodge was organized, and the Fraternity, not only in England, but throughout the world, were brought under the control of more definite laws, and systematic government.

Such, very briefly, was the origin of that class of masonic organizations, legislative, judicial, and executive, known as Grand Lodges. At their head, first in years and first in our love, stands our venerable mother, the Grand Lodge of England. She has continued without intermission for one hundred and fifty years, to hold her quarterly and annual sessions; and it is in obedience to her example, and to her injunction, that we, brethren, have come up to-night from the various pursuits of life, that we may here, around the altar of our common hopes, our fraternal ties and sympathies, present our offering of gratitude to Him whom we acknowledge to be the source of our dearest mercies and distinguished privileges; to thank Him for his gracious protection through more than four generations of men, and for the abundant blessings with which he has crowned our labors, and established our prosperity.

BUSINESS OF THE YEAR.

The duties of your Grand Master for the past year, have been more than usually laborious, and more than ordinarily diversified and responsible, demanding not only his best energies, but his constant care and personal attention. Many of them are of such a character that any more particular reference to them might be out of place in an address of this kind. I shall, therefore, trouble you no further with details than may be necessary for your information, in relation to those business matters which more properly appertain to my official position.

Jan. 2. Constituted Adams Lodge at Wellfleet, and installed its officers. The installation was public, and an address was delivered by the W. Grand Chaplain.

Jan. 3. Visited Columbian Lodge, Boston, and installed its officers.

Jan. 8. Granted a Dispensation to Br. James Utley, and twenty-seven others, for a new Lodge at Taunton, by the name of Ionic Lodge.

Jan. 9. Constituted Alfred Baylies Lodge at Taunton, and installed its officers.

Jan. 10. Granted a Dispensation to Br. Eben W. Lothrop and twenty-five others, for a new Lodge at Chelsea, by the name of Robert Lash Lodge.

Jan. 14. Dedicated a New Masonic Hall at Rockport.

Feb. 15. Visited Kilwinning Lodge, U.D., at Lowell.

Granted a Dispensation to Br. Stephen Osgood and thirty-seven others, for a new Lodge at Georgetown, by the name of Charles C. Dame Lodge.

March 18. Constituted Excelsior Lodge at Franklin, and installed its officers.

March 26. Constituted Kilwinning Lodge at Lowell, and installed its officers.

Granted a Dispensation to Br. George Bartlett and thirty-one others, for a new Lodge at Lowell, by the name of William North Lodge.

Granted a Dispensation to Br. George B. Cogswell and twenty-eight others, for a new Lodge at North Easton, by the name of Paul Dean Lodge.

April 15. Granted a Dispensation to Br. John W. Dadmun and thirty-two others, for a new Lodge at Boston, by the name of Zetland Lodge.

April 23. Granted a Dispensation to Br. Ambrose Webster and seventeen others, for a new Lodge at Waltham, by the name of Isaac Parker Lodge.

April 24. Dedicated a new and elegant Masonic Hall at Melrose.

June 18. Constituted Eliot Lodge at West Roxbury, and installed its officers.

July 8. Constituted Oriental Lodge at Edgartown, and installed its officers; also dedicated their New Masonic Hall.

July 16. Constituted Siloam Lodge at Westboro', and installed its officers; also dedicated their New Masonic Hall.

Aug. 8. Laid, with masonic ceremonies, the corner-stone of a New Masonic Building at Beverly.

Aug. 23. Granted a Dispensation to Br. George S. Clarke and seventeen others, for a new Lodge at East Hampton, by the name of Ionic Lodge.

Sept. 6. Granted a Dispensation to Br. Lyman B. Collins, and fifteen others, for a new Lodge at Southboro', by the name of St. Bernard Lodge.

Sept. 12. Granted a Dispensation to Br. George H. Folger and twenty-six others, for a new Lodge at Cambridge, by the name of Mizpah Lodge.

Sept. 30. Visited Charles C. Dame Lodge, U.D., at Georgetown.

Oct. 1. Constituted William Sutton Lodge at Saugus, and installed its officers; also dedicated their New Masonic Hall.

Dec. 3. Installed the officers of Revere Lodge, Boston.

Dec. 16. Visited Jordan Lodge at South Danvers, and installed its officers.

Dec. 18. Constituted Ionic Lodge at Taunton, and installed its officers.

Dec. 19. Visited The Lodge of Eleusis at Boston, and installed its officers.

Dec. 21. Constituted Huntington Lodge at Huntington, and installed its officers.

Dec. 23. Constituted Robert Lash Lodge at Chelsea, and installed its officers.

Dec. 26. Constituted Charles C. Dame Lodge at Georgetown, and installed its officers; also dedicated their New Masonic Hall.

In addition to the above, and as constituting one of the most prominent and interesting events of the year is the

DEDICATION OF THE NEW MASONIC TEMPLE.

This, as you are all aware, took place appropriately on the 24th of June, the anniversary of St. John the Baptist. In numbers and pageantry, the occasion was probably never equalled by any masonic exhibition in the world. The business of the city was generally suspended, and our citizens all seemed to unite in doing honor to the day and the Craft. The Grand Lodge is under special obligations to his honor the Mayor, and the City Government, for their ready and efficient services in contributing to the success and dignity of the occasion. The Grand Lodge was honored by the attendance of the President of the United States, several members of his Cabinet, the representatives of the neighboring Grand Lodges, and by more than twelve thousand brethren, all of whom, formed in procession, marched through the principal streets of our city, presenting a display of strength and of character without a parallel in the history of the Order.

THE TEMPLE AND ITS COST.

The singular architectural proprieties of the building, its elaborate finish, and the beauty of its embellishments, elicited the universal admiration and praise of the vast multitudes which the occasion had called together to witness the ceremony of its dedication. And, I may add, that the unanimous testimony of gentlemen of taste and culture now is, that it is one of the most beautiful and classical specimens of architectural skill in the country. At least thirty thousand persons have visited it since it was first thrown open to public inspection; and it is not known to me that any other individual-judgment has been passed upon it, either in its details, or as a whole, than that of unqualified approbation. It is an honor to the Masonic Fraternity of Massachusetts and an ornament to our city.

The Auditing Committee, at the Annual Meeting of the Grand Lodge, made a full and detailed statement, by which it appears that the whole cost of the Temple, including interest and insurance, is $418,532.03, and the cost of the furniture, including the organ, is $35,000, making a total cost of $453,532.03. The whole liabilities of the Grand Lodge are $473,241.02. The amount in the sinking fund for the payment of the debt is $24,997, which, together with $42,000 in bonds on hand unsold, and $6,530.73, in cash on hand, makes $73,527.73, to be applied in its liquidation. This leaves the net liabilities $399,713.29.

There has been received for admission to the Temple, $6,503.35. The amount received from the D.D.G. Masters, is $37,278.

As is not uncommon in undertakings of such magnitude, the cost of the building has been largely in excess of the original estimates. It was supposed that it could be put up and finished at a sum not exceeding $250,000; and had the original plan been adhered to, the actual cost would probably have not much exceeded that amount. Other counsels, however, prevailed; the walls of the building were raised, its internal structure was changed, a much larger portion than was originally intended, given up to masonic purposes, and its cost correspondingly increased. I do not presume to say that this was not all wisely done, but simply refer to it as the cause of the extraordinary pecuniary obligations under which we are now laboring, and which have given rise to the necessity of a

CAPITATION TAX.

I take occasion here to say, that a great deal of unprofitable and unauthorized discussion has been indulged in with reference to this tax, the effect of which has been to prejudice the peace, the reputation, and the business-credit of the Grand Lodge. The tax was fairly, masonically, and lawfully laid. It was the unanimous act of the Grand Lodge, at a regular and legal meeting. The Grand Lodge and the whole Fraternity were bound by it. It was not any preference of mine, nor was it, so far as I know, the choice of the Board of Directors. It was the result of the careful deliberations of a wise and intelligent Committee. It was designed to protect the interests of the Grand Lodge, and to redeem the pledged faith and honor of the whole Fraternity,— of every Lodge, and every individual member of a Lodge, in this Commonwealth. Necessity demanded it, the Grand Lodge ordered it, and the result has demonstrated its wisdom.

It was not an extraordinary measure; on the contrary, it was in accordance with a practice as ancient, and almost as common as Grand Lodges themselves. With some few exceptions, every Grand Lodge in this country assesses and demands the payment of a capitation tax, by every member on the rolls of the Lodges under its jurisdiction. And it has been a problem which our sister Grand Lodges have failed to solve, that the Grand Lodge of Massachusetts has been able, for almost a century and a half, to maintain itself without such a tax. Strict economy, amounting almost to penuriousness, gives the answer.

I have been asked how the tax is to be collected of recusant brethren or Lodges, should there unfortunately be found any of either description within the jurisdiction so forgetful of their allegiance and duty as to withhold its payment. For the information of such, and as the rule of my own conduct in such cases, should any arise, I answer, —

First, In relation to Lodges:

As the Grand Lodge has "ordered and decreed" "that the sum of one dollar, as Grand Lodge dues, shall be paid on the first day of September, annually, for the term of thirteen years, by every affiliated Mason under our jurisdiction," and that "said sum *shall be collected by the Lodges* of their members, and paid to the District Deputy Grand Masters at their annual visits," it becomes the duty of each Lodge to return, annually, to the Grand Lodge one dollar for each and every member borne upon its rolls, on the first day of September of each year.

If any Lodge wilfully refuses to do this, it will become my duty, while occupying my present position, to enforce obedience to the order, and, under the Constitution, to submit my doings to the Grand Lodge, at the proper time.

Second, In relation to individuals who may decline to pay the one dollar annually:

The collection of this tax is a matter wholly between the Lodges and their members. The Grand Lodge will hold each Lodge to account to it for the whole number of its members, annually, unless satisfactory reasons are shown to the contrary; and any member who refuses to meet the requirements of his Lodge in relation to this tax, should be immediately reported to the Grand Lodge for discipline.

I am happy to say that all the Lodges under our jurisdiction, but two, have made their returns, and that there are but a few individual members who have not met this tax, and those individuals will receive such special attentions as the circumstances demand. The two Lodges referred to are Evening Star Lodge, at Lee, and Cincinnatus Lodge, at Great Barrington, both in the Ninth Masonic District. These two Lodges will receive my early attention and action. Several Lodges have commuted this tax for the whole time, by paying ten dollars for each of its members, and many individual members of other Lodges have done the same.

Before leaving this subject, I desire to recur to the suggestion submitted by me in my last Annual Address, "that each initiate, hereafter, be required to pay directly to the Grand Lodge, through the Treasurer of the Lodge in which he is initiated, the sum of five dollars, to be applied to the payment of the debt of the Grand Lodge, or added to the sinking fund for that purpose." This would not interfere with the funds of the Lodge, nor subject them to any other inconvenience than that of collecting and annually paying over the sum so received. Nor do I believe that it would deprive any Lodge of a single desirable candidate. If, however, it should in any case do so, even then, in my judgment, the Lodge would be the gainer thereby. It cannot, surely, be regarded as an unreasonable requirement, that those who are coming into the joint possession and benefits of this valuable property, should contribute so small a sum in liquidation of its present embarrassments. The debt on the building must be paid, and the sooner this is done, the sooner will the Lodges begin to realize the income and benefits arising from it, either in the discharge of their annual payments to the Grand Lodge, or in the acquisition of increased means to meet their charitable disbursements. I submit the matter to the serious consideration of the Lodges, to be disposed of as their wisdom may direct.

UNAUTHORIZED PUBLICATIONS.

I have noticed, during the past year, in the secular papers, and other publications of the city, unauthorized statements, and frequently scandalous reflections on the proceedings of this Grand Lodge and its officers; and I have reason to believe that the reputation and business credit of this Body have been materially affected and embarrassed in the community by them. I have, heretofore, refrained from taking official notice of them, in the hope that an awakened sense of duty and obligation on the part of the authors, who are Masons, would correct the evil. Should it, however, unfortunately continue, I shall feel it to be my duty to interpose such authority as I may possess.

OUR FOREIGN RELATIONS.

I have great pleasure in announcing that our beloved Order in other countries, as at home, continues to maintain the high and commanding position to which its principles and influence entitle it, and that our relations with all foreign Grand Orients are of the most amicable and fraternal kind.

GRAND LODGE OF NOVA SCOTIA.

I am not aware that any change has taken place since our last Annual Communication, in the condition of the so-called Grand Lodge of Nova Scotia, or that the Grand Lodge of Scotland, to which the recusant Lodges comprising it owe allegiance, has taken any other action on the subject than to decree the suspension of their members from the privileges of Masonry. Difficulties of this kind are always to be regretted, for the necessary consequence of them is not only to disturb the peace of the brethren, but to lower the respect in which it is desirable the Order should everywhere be held by those who have no other means of judging of its character than by its acts.

PROPOSED GRAND LODGE OF NEW BRUNSWICK.

I learn that measures have been recently instituted by the Lodges in New Brunswick, looking to the establishment of an independent Grand Lodge in that province; and that negotiations having that end in view, are now pending before the Grand Lodges of England and Scotland. This I regard as a step in the right direction, both legitimate and lawful, and I cannot doubt that the wishes of the petitioners will be favorably entertained by the parent Bodies. It is also to be hoped that it may tend to hasten an adjustment of the existing differences in the neighboring province.

GRAND ORIENT OF FRANCE.

Early in the Spring, I commissioned our beloved Br. Marshall P. Wilder, to represent this Grand Lodge in the Universal Masonic Convention to be held at Paris, on the invitation of the Grand Orient of France, in the following June. Our brother, on his arrival in Paris, presented his credentials to the Illustrious Br. Millinet, the Grand Master of the Grand Orient, and met with a cordial and fraternal reception, and subsequently received those attentions which his own personal worth and official character gave him a right to expect. Having returned, I understand that he will, this evening, lay before you a report of the interesting occurrences in which he participated, as your representative, while abroad.

GRAND ORIENT OF PERU.

I have recently received through the distinguished Grand Master of the Grand Orient of Peru, official notice that our Special Deputy for the Peruvian Republic, has been duly recognized and acknowledged by that Grand Orient, and I have the honor herewith to submit the correspondence.

[TRANSLATION.]

GRAND ORIENT OF PERU, LIMA,
CAPITAL OF THE REPUBLIC OF PERU,
15 August, 1866.

To His Most Serene, Grand Master of the Grand Lodge of the Very Ancient and Honorable Fraternity of the Free and Accepted Masons of Massachusetts, U. S. A. From the Most Serene Grand Master of the Grand Orient of Peru.

ILLUSTRIOUS AND DEAREST BROTHER, — This day, in the Grand Orient of this Republic, was read the communication which you directed to us, advising us that it had pleased you to name our dear Br. Richard H. Hartley, Special Deputy from your Grand Lodge to this Republic. After having completed the requisites of the exequator (authority), this brother was recognized in the charge (capacity) which you had conferred upon him, and introduced and saluted with all the honors which are his due.

Given by us, signed and sealed with the seal of the Grand Orient, on the day mentioned above.

[Signed] J. J. MARIATEGUI, 33°, Grand Master.
MO. SOLI, Grand Secretary.

It may be proper to say, for the information of members of the Grand Lodge who are not acquainted with the laws that govern the different rites of Masonry in foreign countries, that this appointment of a Deputy, where there was already a Grand Lodge of a different Rite established, is authorized by the fundamental law of the Scottish Rite, as officially promulgated by the high powers of that Rite at Paris, in 1834, in the following words: —

> "Each masonic power, regularly and legally constituted, duly acknowledged and invested with the full dogmatic powers of a Rite for a particular territory, possesses incontestably and solely the right of founding and governing the Lodges of its Rite throughout the whole extent of its dominion. But this Rite can never give to this power that of excluding, of forbidding, or of hindering the masonic power of another Rite, even that of a foreign Orient in power, to grant the necessary charters for the regular establishment of Lodges and Chapters, or even of a power of the Rite in the extent of the same territory, to such Masons as may solicit them in a regular manner."

It is hardly necessary to add, in this connection, that our Special Deputy for Peru was not charged with any power to establish Lodges, as in the case of Deputies of the Scottish Rite, but to look after the interests of this Grand Lodge, and its subordinates, as they at present exist in that republic. Our Deputy at Valparaiso occupies the same general relation to the Order in the Republic of Chili, and is invested with corresponding powers. In China, where we also have a flourishing Lodge, the case is somewhat different, inasmuch as there are no native Grand or Subordinate Lodges in the empire. The field is, therefore, free to any competent masonic power that may see fit to occupy it, without reference to the question of Rites.

OUR OWN JURISDICTION.

I state, for the information of the Grand Lodge, and as evidence of the increasing prosperity of our Order throughout the Commonwealth, that we now have under our jurisdiction 164 Chartered Lodges and seven working under Dispensation.

During the past year there have been 2,506 initiates, being an increase of 195 over the number of the preceding year. On the first of September last, the total number of members was 17,160, being an increase of 1,040 over the returns of last year.

QUALIFICATIONS FOR ELECTION.

I had intended to call your attention at some length to two or three subjects, more immediately affecting the business relations and government of the Grand Lodge, but other engagements have prevented. I cannot, however, allow the opportunity to pass by without suggesting for your consideration whether some change might not be advantageously made in the prerequisite qualifications of candidates for office in Grand Lodge. I am at a loss to understand how the experience of a presiding Master of a Lodge can be made available in the performance of the duties of several of the officers of whom such a qualification is now required by the Constitutions. The ablest and most intelligent brethren are not always the most accomplished ritualists; nor are they always selected for Masters and Wardens of Lodges. The Grand Lodge needs their services, and the influence of their social position.

BOARD OF DIRECTORS.

I beg, also, to submit whether some change might not be profitably made in the term of office for which the Board of Directors are chosen. Under the present rule they are elected annually, and are therefore liable to be removed annually. The entire Board may be changed at any annual election, and the whole management of the property of the Grand Lodge thrown into new and inexperienced hands. The risk is too great, and may be lessened by a classification of the members of the Board into three grades, one grade to pass out, and another to enter upon the duties for the long term. It may be thought expedient, also, to repeal that provision of the Constitutions which restricts the election to members of the Grand Lodge. The matter is in your hands.

CONCLUSION.

And now, brethren, we close up the business of the past, and enter upon the duties of a new year. The cares and responsibilities before us are many; but with united energies, and the blessing of God, they will be successfully met and overcome.

GRAND LODGE OF COLORADO.

We have received a copy of the proceedings of the Grand Lodge of Colorado, had at its annual communication at Denver, in October last. All the Lodges but one (seven in all) were represented. The Grand Master, Br. Charles Withrow, opened the session in a brief address, from which we make the following extract: —

> Brethren. Masonry is getting to be too much of a machine; it is treated as though it consisted merely of forms and ceremonies. This should not

be. Masters of Lodges should strive to make their meetings interesting and attractive. Mere forms of ritual, no matter how quaint or unusual, become stale when nothing else is heard night after night. Mere making of Masons or conferring Degrees is not all of Masonry. Ours is intended to be a social institution; it is intended to cultivate and mature the intellectual as well as the moral features of man's character. Masters should be selected who are competent to instruct their Lodges in something more than the ritual.

Masonry has a history; it has an object; these and many other subjects cannot be exhausted. These symbols we use and speak of so familiarly have more meaning than is expressed in the manuals. Every intelligent Mason sees more than the mere form of the block he looks upon; he is taught some moral principle by every emblem.

Something ought to be done to attract to the Lodge brethren who can instruct us. We have such men in the Order who would be glad to devote a small part of their time to imparting instruction upon masonic subjects, which are never thought of by a large part of our Masons. The object seems to be only to have the name of a Mason — not to learn and know what Masonry is — what it teaches, and what it makes a man. The principles we profess, if correctly understood and zealously practised, will make us better men, break off our vices and superfluities, and leave us "better fitted for that spiritual building, that house not made with hands, eternal in the heavens."

The following resolution was adopted: —

DANCING IN HALLS.

Resolved, That no subordinate Lodge shall hereafter allow its hall or place of holding masonic meetings to be used for dances or other amusements, after it shall be dedicated for masonic purposes.

We find the following among the permanent regulations of the Grand Lodge: —

CAPITATION TAX.

SEC. 5. Every Lodge, subordinate to this Grand Lodge, shall, at least ten days prior to the first day of each annual Grand Communication, pay to the Grand Secretary for the use of the Grand Lodge, the sum of one dollar and fifty cents for each Master Mason belonging to their Lodge at the time of making the annual return. And no representative of any Lodge shall be entitled to a seat in the Grand Lodge until the dues of his Lodge are paid and the Grand Secretary's receipt therefor produced. And in case of neglect or refusal of any Lodge to pay its annual dues at the time herein specified, or on or before the next annual communication of the Grand Lodge, such Lodge may be stricken from the books of the Grand Lodge, and their warrant or charter considered null and void; but on proper application to the Grand Lodge, making full returns and paying of all dues, such Lodge may be restored to its former rank and privileges.

SEC. 7. No Lodge shall be required to pay dues for members who shall have permanently removed without the jurisdiction of this Grand Lodge.

The following, regulating the granting of dispensations for new Lodges, is worthy the attention of some older Grand Lodges: —

DISPENSATIONS FOR LODGES.

SEC. 12. No dispensation shall be granted by the Grand Master or by the Grand Lodge for the formation of a new Lodge, but upon the petition of eight known and approved Master Masons, in which their first Master and Wardens shall be nominated; said petition shall set forth the name of the county and place, also that the petitioners have procured suitable room, with convenient ante-rooms, for the practice of Masonic rites, and that the material in their town and neighborhood is sufficient to sustain a healthy and reputable Lodge, which shall be accompanied by a recommendation from the Lodge nearest the place in which the new Lodge is to be holden, certifying to the truth of the statements contained in said petition, and that the brother named for Master is qualified to open and close a Lodge, and to confer the three degrees.

DISPENSATIONS FOR DEGREES.

SEC. 15. There shall be paid into the hands of the Grand Master the sum of five dollars for every dispensation granted, to confer any degree or degrees in less than the usual time specified in the by-laws or regulations of this Grand Lodge, to be paid, in all cases, before the dispensation is issued; also, the sum of two dollars for every special dispensation for any other purpose.

ALBANY, NEW YORK.

THE annual communication of Masters' Lodge No. 5, of Free and Accepted Masons, was held at Masonic Hall on Monday evening, the 23d December last. The following are the officers for the current masonic year, viz: Eli C. Clark, Jr., Worshipful Master; Levi S. Gates, Senior Warden; Benjamin V. Z. Wemple, Junior Warden; Charles D. Rathbone, Treasurer; Cornelius Glen, Secretary; Samuel A. Hayt, Jr., Chaplain; John D. P. Townsend, Senior Deacon; George G. Davison, Junior Deacon; Thomas D. Newcomb, Carrel Humphrey, Masters of Ceremonies; John P. Rogers, A. G. White, Stewards; Albert C. Judson, Marshal; John B. Marsh, Organist; Amza Fuller, Tyler; Robert H. Waterman, Edmund L. Judson, Townsend Fondey, Trustees.

THE MASONIC BANQUET

AT GRAVESEND, ENGLAND, TO THE BRETHREN ON BOARD THE AMERICAN SHIPS OF WAR, THEN IN THE THAMES.

It was a beautiful manifestation of the fraternal sentiment that pervades the universal heart of Masonry, when, on the fourth of October last, the officers of the *Franklin*, the flag-ship of Admiral Farragut, of the American navy, and of the *Frolic* gun-boat, lying off the town, were invited by the members of the two Gravesend Lodges to a masonic meeting and banquet. The Lodge was opened at the Clarendon Hall, with the P. Prov. S.G.W. of Kent, in the chair, when the five sections of the second degree were admirably worked.

At the conclusion of these ceremonies, the brethren, with their guests, were invited to the New Falcon Hotel, where the banquet was held under the presidency of the D. Prov. G.M. of Kent. At the upper table were ten of the American officers, together with a full representation of the brethren of the English navy and army, and the Grand Officers of the Provincial Grand Lodge for the Province, making a company of between eighty and ninety brethren.

The cloth having been removed, the Chairman gave the usual toast of "The Queen and the Craft," which was followed by "The Health of the President of the United States." In proposing the latter toast, the Chairman said it was fortunate for America that, after the diabolical assassination of the late President, the mantle of office had fallen upon one so capable of wearing it. The toast was drank with full masonic honors, the President being a member of the Craft, and was responded to by one of the American officers, who gave, "The two nations of Great Britain and America, — and may the same amity continue between the two countries as now exists between all present."

The "London Freemasons Magazine and Masonic Mirror," thus concludes a description of the banquet: —

"In proposing the toast of 'Our American Visitors,' the chairman said that all present, and, indeed, all intelligent Englishmen, fully endorsed the sentiment proposed that evening by the officer of the American navy, and that whoever endeavored to sow dissension between the two countries was no friend to either. The true policy of both was to develop commerce, and though some turbulent scoundrels, with nothing to lose, might display the basest passions of rapine, plunder, and even murder, in both countries, it would be found that the true feeling of all well-wishers of their countries was that amity should continue to exist between the two nations, whose forefathers and whose language were the same, and who, if united, might and would control all the nations of the world. The chairman concluded a most impressive speech, which was greatly applauded, by tendering on behalf of the masonic body, one of whose guiding principles was peace and good-will to all, a hearty welcome to the American officers present, not only individually, but as representatives of the American navy and nation.

"The toast, having been received with full masonic honors, was responded to by Br. Moore, the chief engineer in the American fleet, in a short, terse speech, in which he fully reciprocated the sentiments of the chairman.

"The next toast was 'The Navies and Armies of the United States and Great Britain,' which was responded to by Captain Drake, R.E., and by the Chaplain-General of the American navy, who said that in all the parts of England which the fleet had visited they had met with truly masonic receptions.

"Many other toasts followed, and altogether a most pleasant evening was spent. The American officers expressed themselves extremely gratified by the kind feeling displayed to them by their masonic brethren, and hoped to be able to reciprocate this international demonstration of courtesy and hospitality."

THE A. AND A. RITE IN CONNECTICUT.

In conformity to Article 25 of the constitutions of the Supreme Council of the Northern Masonic Jurisdiction of the U. S. A., a State Council of Deliberation was held in the city of Norwice, on Tuesday, the 17th day of December, 1867, at 3, P.M. There were present Charles W. Carter, 33°, Deputy for the State of Connecticut; George W. Bentley, 33°, of New London; Jos. K. Wheeler, 33°, of Hartford; H. L. Parker, 33°, Norwich; Amos Pillsbury, 32°, and Ira W. Ford, 32°, of Charter Oak Grand Lodge of Perfection, Hartford; John W. Stedman, 32°, first officer of Van Rensselaer Council of Princes of Jerusalem, Norwick; W. W. Ayery, 32°, Luke Hillard, 32°, office of King SolomonGrand Lodge of Perfection, Norwich; W.H.Tingley, 32°, George A. Harris, 32°, officers of Norwich Chapter of Rose Croix; W. W. Avery, 32°, Hiram Cook, 32°, officers of Conneticut Sovereign Consistory, and Charles Webb, 32°, of the Bridgeport bodies. There were also present the M.P.S. G.C. of the Supreme Council, Josiah H. Drummond, 33°, of Maine; W.Barrett, 33°, deputy for New Hampshire; Aaron King, 33, of New Hampshire, and many other distinguished visitors.

The condition of the Rite was discussed, and the business of the meeting disposed of in a satisfactory manner.

At 7 o'clock in the evening the M.P.S.G.C. and visitors were received by Connecticut Sovereign Consistory, with all the honors due the high position which they occupy, after which the 30th degree of Knight of Kadosh was exemplified in full.

After the labors of the evening, the members of the Consistory proceeded to the Wauregan House to partake of a banquet given in honor of the illustrious visitors and guests. About fifty were seated at the tables, which were arranged in the form of a cross, and profusely supplied with all the luxuries of the season.

The company were called to order by Bro. C. W. Carter, and a divine blessing invoked by Rev. Andrew Mackie. After an hour spent in the enjoyment of the bounties provided, Brother Carter arose and expressed his gratification at meeting so many of the brethren as were there present. His expectations were more than realized. To the visiting brethren from other places he was especially grateful, and in behalf of Connecticut Sovereign Consistory, returned them his sincere thanks. He then yielded the chair to Brother Wm. L. Brewer, who had been assigned the duty of presenting the regular sentiments of the evening.

Brother Brewer, in accepting the position, paid a merited compliment to Brother Carter, to whose zeal, energy, and devotion, the A. and A. Rite in Conneticut is so largely indebted for its prosperity. He then exhorted the members present to stand by their Commander in his future efforts for the promotion of the interest of the Order. He concluded by proposing as the first regular toastof the evening, the health of our M.P.S.G.C., Josiah H. Drummond.

Brother Drummond arose, in acknowledgment of the compliment, and spoke of the pleasure it gave him to meet so many of those who, but one year ago, were members of conflicting organizations. Connecticut, he said, being situated between the city of New York on one side, and Boston on the other, would naturally be influenced by the rival bodies in those cities more than any other State; and he had all along been anxious lest old antipathies and old prejudices might linger here longer than elsewhere, to the detriment of the Order. But all his doubts were dispelled by what he had witnessed that evening. He was glad that he had been present, and should return strengthened with the belief that all would be well hereafter. He dwelt with emphasis, and with much feeling, upon the evidences of unity and concord which he had witnessed, and warmly complimented the officers of the Consistory for the unequalled manner in which they had rendered the ceremonies of their beautiful Rite. In behalf of the Supreme Council he thanked them.

The second toast was to the deputy of the State of New Hampshire, Brother Wm. Barrett.

This was acknowledged by Brother Barrett in a humorous and telling speech, in which he took occasion to say that he had never witnessed the 30th degree conferred as well as it had been that evening. He joined most heartily in the congratulation that all was to be in harmony and peace hereafter in the Order. He closed by offering as a sentiment; "Connecticut Sovereign Consistory — May it be the bridge, with foundations broad and deep, to span the chasm that has existed between Boston and New York.

The third toast, to Charter Oak Grand Lodge of Perfection, was acknowledged by Brother Joseph K. Wheeler, of Hartford.

The fourth toast, to Brother George W. Bentley, called him up. He expressed his gratification at the unity of the Order, and at the excellency of the work which he had witnessed that evening. He had been a good hater during the former troubles, but was glad that all difficulties had been settled. He concluded with the sentiment — "The union of the Masonic Order for the sake of the Union."

The toast to our adopted brother from New Hampshire, brough up Brother Allen Tenny, who has recently taken up his residence in Norwich. He congratulated the Order on its unity and prosperity, and warmly eulogized those through whose agency the late conflicting bodies had been united.

The concluding volunteer sentiment — "We look to the East for light, and behold a Drummond light," — again brought up Brother Drummond, who responded in eloquent and fitting terms.

The company then arose and joined in singing Auld Lang Syne, after which they separated.

This occasion was the first in which the members of the late conflicting bodies were brought together, and it was an affair long to be remembered by all who participated in it. It was indeed a "feast of reason and a flow of soul." Nothing occurred to mar the delight of all present, and all separated with the warmest personal regard for each other and a benediction upon a united Order.

NEW GRAND LODGE IN IDAHO.

WASHINGTON HALL, BOISE CITY,
JAN. 2, A.L. 5868.

CHARLES W. MOORE, *Editor of Freemasons Magazine.*

DEAR SIR AND BROTHER, — On the 16th of December, A.L. 5867, the Grand Lodge for the Territory of Idaho was organized. Idaho, No. 35; Boise, No. 37; Placer, No. 38; Owyhee, (U.D.) under Grand Lodge of Oregon; and Pioneer, No. 12, under Grand Lodge of Washington Territory, were represented. The following officers were elected: George H. Coe, Idaho, No. 1, G.M; G. W. Paul, Boise, No. 2, D.G.M.; A. Haas, Boise, No. 2, G.S.W.; George Young, Placer, No. 3, G.J.W.; S. B. Conelly, Pioneer, No. 4, G.T.; P. E. Edmondson, Idaho, No. 1, G.S.; Jonas W. Brown, Idaho, No. 1, G.M.; J. B. Curry, Idaho, No. 1, G.S.D.; John Murrell, Pioneer, No. 3, G.L.D.; M. McCormick, G.S.; J. C. Maulding, G.S.; L. P. Mikkleson, Owyhee, No. 5, G. Sword-Bearer; A. G. Brown, Boise, No. 2, G. Standard-Bearer; Rev. W. R. Bishop, Boise, No. 2, G. Chaplain; H. A. Mattox, Idaho, No. 1, G. Bible-Bearer; J. M. Carmady, Pioneer, No. 4, G. Pursivant; L. F. Carter, Boise, No. 2, G. Orator; J D. Galbraith, Idaho, No. 1, G. Tyler.

By a resolution, Charters remain as they were until new ones are furnished.

On the 27th, the new Masonic Hall of Boise Lodge, A.F. and A.M., was dedicated with the solemn ceremonies of the Order. Br. L. F. Carter, acting D. G. M., under a dispensation from the G.M. of Oregon, dated early in December, immediately after the installation of officers for the ensuing year, took place. Br. G. W. Paul, W.M; Bro. A. Haas, S.W.; Br. G. E. Logan, Treas.; Br. Herbert W. O. Margary, Sec.; Br. A. G. Redway, S.D.; Br. J. H. Brown, J.D.; Brs. B. F. Lamkin and E. A. Slocum, Stewards; and Br. Howard Bledsoe, Tyler.

This hall is the property of the Masonic Hall Joint Stock Association; is sixty by twenty-four feet inside; fire-proof brick, with iron shutters above and below, and cost $11,000, which, for this small place, is much. The Boise Lodge is a large owner of the stock, and as scrip only bears the legal rate of interest, ten per cent, and the present rent, besides the Lodge, is $190 per month, and will soon be $225, it will not take long for the Lodge to purchase the whole, which is the intention; it will not take over four years.

Two years since, this Lodge was poor, and struggling hard to pay its way; now it has sixty members, — good material, and more offering; the outer doors well guarded, even at times with a jealous care; and we are proud of the work, which has been complimented again and again by visitors, P.G.M.'s, and bright and shining lights. The work will stand the test of the F.C. tools.

I am, dear sir, fraternally yours,

HERBERT W. O. MARGARY.

SOVEREIGN CONSISTORY, S.P.R.S. 32D. HARRISBURGH, PENNSYLVANIA.

AT the triennial meeting of Harrisburgh Consistory, Sublime Princes of the Royal Secret, 32° Ancient Accepted Scottish Rite, the following Illustrious Brethren were elected on the afternoon of St. John's Day, Dec. 27th, officers of the same, and installed: — H. Stanley Goodwin 33°, S.G. Com.; Alfred Creigh, M.D., 33°, 1st Lieut. Com.; John Vallerchamp, 33°, 2d Lieut. Comp.; S. P. Auchmaty, 32°, Min. of State; Theodore F. Scheffer, 32°, G. Chan.; William H. Egle, M.D., 32°, G.K. of S.; John Edwards, 32°, G. Treas.; Fitz James Evans, 32°, G.M. Architect; J. Brisben Boyd, 32°, G. Eng.; John Palmer, 32°, G.M. of C.; Levi Kauffman, 32°, G. St. B.; Robert A. O. Kerr, William T. Bishop, G. C's. of G.; John J. Clyde, 32°, G. Int.; Isaac D. Lutz, 32°, Hos. Bro.; Samuel H. Colestock, 32°, G. Sentinel; Michael Bender, 32°, Guard. The regular meetings of this Consistory are held on the second Tuesday of each week.

SIR ARCHIBALD ALISON.

THE death of this distinguished and learned brother was noticed at Glasgow, in July, by a "Grand Funeral Lodge," on which occasion the funeral oration was delivered by the Earl of Dalhousie, from which we make the following extract: —

"Brethren, there are three other aspects of Brother Archibald Alison's life, in which I feel at perfect liberty to roam for a short period over the field; first, as a Mason; secondly, as a judge; thirdly, as an author. In all these aspects, our brother was public property, and it was a property which the public looked upon with affection and pride. Brethren, as a Mason, you probably know more of the career of our departed brother than I do. Many of you from experience know his masonic career. I have been obliged to search the records for it; and, I find in these records, that his mother Lodge was the Glasgow Kilwinning; and, I understand from all who knew him, and the relations which subsisted between him and his mother Lodge, that he never lost for one moment of his masonic life, his love for that mother Lodge, which he drew in, when he was initiated into Masonry, and which expired only with the last sigh of his life. I find, brethren, that our late brother was elected Provincial Grand Master of Glasgow, just twenty years ago, and that so great was the respect held personally for him, and, I have no doubt, which was felt by the Grand Master of the day, for such an important district, that he was inducted into his office by the Grand Master himself. During his masonic career, Brother Archibald Alison was always a most zealous Mason, ready to give up his time whenever called upon by his brethren, and ready to embark in every work which required his masonic assistance. We find him, in the first great work in which he was engaged, laying the foundation-stone of the Barony Parish Poorhouse, and in doing this, he not only laid the foundation-stone of a most important work in your city, but he brought his masonic character to bear upon that charity which is the mark of every good Mason. I find that he assisted in laying the first stone of the Victoria Bridge in Glasgow, which the Grand Master of the day laid — a work most important to the city in which he resided. Further, he presided at a great assembly of the brethren, with great satisfaction to the vast number of Masons congregated upon that occasion, upon the 18th January, 1856. The next event of any moment that I find mentioned in the records is his laying the foundation-stone of the Court House at Airdrie. On the 3d May, 1858, he laid the foundation-stone of the Freemasons Hall in Edinburgh. Of that I can speak more particularly, for I was there as one of the representatives of the Grand Lodge of England, and I had the satisfaction of not only seeing Brother Archibald Alison discharging his duties upon that occasion, but of hearing the speech which he afterwards made at the dinner, which was held in Edinburgh, a speech which displayed all his usual eloquence, with that truly masonic feeling for which he was famed. Brethren, the next record I find of our departed brother's works, is that in July, 1859, he laid the foundation-stone of the Court House at Wishaw. In January, 1864, he presided at the Funeral Lodge of the late Duke of Athole, our beloved Grand Master, as I now do at his own; and the feeling with which he treated the subject on that occasion, the manner in which he discharged that mournful duty, must be still green in the memory of many who hear me. And I can only say that I am quite certain it was conducted at that time, in the manner in which we should have expected such a man, and such a Mason as our Brother Archibald Alison, to conduct it. At the close of 1864, I find him still going on in his masonic career, and consecrating the Glasgow Lodge, No. 441. In 1865, he laid the foundation of the new school, and hall, at Renfrew. In 1866, he laid the foundation-stone of a new bank at Govan, and this, I imagine, as I can ascertain from the records, was the last masonic work in which our departed brother was engaged. Brethren, this is a short summary of the manner in which our brother discharged the duties of his high station; but it is quite impossible for me, in the space of time which is given me, to narrate all, or half of all that he did on behalf of Masonry at large. The urbanity of his manner, the equanimity of his temper, the cheerfulness of his disposition, were all such as to make a high officer, in the station which he occupied, acceptable to every brother within his province. Such, brethren, is the review I shall take of Brother Archibald Alison's career as a Mason.

AN APPEAL FOR AID.

New Market, Madison County, Ala., Dec. 21, A.L. 5867, A.D. 1867.

Dear Brethren,— By a resolution of New Market Lodge No. 52, F.A. M., it is made our duty to apply to you for relief. Our jewels and clothing were destroyed during the war; our Hall was burnt down last December, and we have endeavored to erect another, which is nearly finished, but we have not only exhausted our means, but gone in debt, and are unable to pay.

Owing to the complete prostration of all industrial pursuits, the low price of our great staple, cotton, and the absolute necessity of providing for our families, we are unable to advance anything for the completion; in fact, we are bankrupts, and our brethren South are unable to assist us, being in like condition. Will you aid us by sending to our address any sum, however small, either in post-office drafts, or by express, for which we will be ever grateful.

Fraternally,

JAMES W. DAVIS, Master.
WM. F. WHITMAN, Treas.
J. M. HAMBRICK.

Attest: Wm. R. Whitman, *Sec'y.*

THE SCOTTISH RITE IN BOSTON.

In compliance with the requirement of the new Constitution of the Supreme Council for the Northern Jurisdiction, the Ill. Bro. Samuel C. Lawrence 33°, Deputy for the State of Massachusetts, convened a "*Council of Deliberation*," at the Masonic Temple, in this city, on the 20th of December last, at which were present a large number of brethren of the 33°, together with the first three officers, or as many of them as could attend, of the Consistories and subordinate bodies of the rite in the State. The number present was large, and the interest manifested in the occasion, and in the unity and prosperity of the rite, was all that its most earnest friends could desire. There was no particular business before the body, and at an early hour the brethren present were invited by the Ill. Deputy to become his private guests for the evening, and accompanying him to the banqueting hall, where Messrs. Copeland & Tarbell of the "*St. George*," caused to be served up, in regular courses, one of the most elegant and inviting dinners of the season. Every variety and luxury that good taste could suggest, or a generous liberality supply, was at the order of the guests. The occasion was one of unalloyed and varied enjoyment, and will long be remembered with pleasure by all who had the happiness to participate in it.

On Wednesday, Jan. 15, the *Boston Council of Princes of Jerusalem* held their annual meeting for the choice of officers, and afterwards dined together at the "*St. George*." The dinner was, of course, excellent, and well served, and the occasion an agreeable one. This body has recently furnished itself with new regalia and all the necessary paraphernalia for the complete working of the ritual, and is undoubtedly one of the best Councils in the country. It is in the hands of energetic and capable brethren, and has a bright future before it. The officers for the present year are as follows: Samuel J. M. Homer, M.E.S.P.C.; Ivory H. Pope, G.H.P.; Walter L. Gardner, M.E.S.G.W.; William H. Chessman, M.E.J.G.W.; Percival L. Everett, V.G.T.; F. A. Pierce, V.G.K. of S. and A.; John Albree, V.G.M. of C.; R. H. Carleton, V.G.M. of E.; Geo. H. Pike, V.G.T.

Mount Olivet Chapter of Rose Croix, — the *ne plus ultra* of Rose Croix Chapters in this country, — assembled at the Temple in this city, for work, on Friday, the 17th January, when seventeen candidates were admitted to that beautiful Christian degree. The Chapter appeared for the first time in their new regalia, and presented a fine appearance. Indeed, all the arrangements and fixtures are of the most complete and perfect description, and it is believed that in this respect, as also in the elucidation of the ritual, the chapter is without a rival in the jurisdiction. Its M.W. Ill. Br. WM. D. STRATTON, has, from its organization, taken a deep interest in its management and the perfection of its work, and in this he has been most ably seconded by an efficient and accomplished corps of officers.

BOSTON SOVEREIGN CONSISTORY, 32°.

THE Boston Sovereign Consistory of S.·.P.·.R.·.S.·. will hold a Convention for conferring the Orders of the Grade, including the Knight of Kadosh, or 30°, at the Masonic Temple, Boston, on Friday, the 21st of Feb., inst., at 7 o'clock, P.M.

An unusually large number of candidates are to receive the Orders of the Grade on this occasion. It is also anticipated that a large number of 32° and 33° are to be present, including many from other portions of the State.

Judging from the preliminary arrangements in progress, the Convention cannot fail to be one highly interesting to those in attendance, and of great importance to the Rite.

All 32° and 33° are most cordially invited to be present.

PRAYER.

PRAYER is the simplest form of language, because it is the heart thought of the child seeking expression to the Father. The very moment that man bends in prayer he acknowledges a higher power. This power is recognized by every Mason, therefore every Mason has offered prayer; and he who ignores its efficacy, denies the first great principle of the Godhead, in whom he professed to put his trust.

Every great and important work should be baptized with the blessing of heaven, and one of the most important undertakings of a man is when he emerges from the caverns of worldly darkness to see that pure light irradiated from the Masonic altar. It is next in importance only to the time when he dedicates himself solely to God by the religious faith that is within him.

THE MEMPHIS RITE.

NEW YORK, 30th Nov., 1867.

THE undersigned members of the Ancient and Accepted Rite of Freemasonry, and attached to the Supreme Council of the Northern Jurisdiction, by active or honorary membership, deeming their allegiance to that body as superior to any other system of Ineffable Masonry, have dissolved their connection with the Rite of Memphis, and hereby declare unauthorized the further use of their names in connection therewith.

JOHN W. SIMONS, 33°.
CLINTON F. PAIGE, 33°.
ORIN WELCH, 33°.
JOHN L. LEWIS, 33°.

THE WASHINGTON MASONIC SCHISM.

WE have been favored with a copy of a decision and edict recently made and published by the M.E. Grand Master of the Grand Encampment of the United States, declaring the new Grand Chapter of the District of Columbia a regularly organized and lawful body, and directing the Encampments or Commanderies of Knights Templars in the district, and elsewhere of course, to recognize it as having "exclusive jurisdiction over Royal Arch Masonry, and the Chapters thereof, within the district."

The conclusions to which the M.E. Grand Master of the Grand Encampment of the United States has arrived, may be legally correct and just and proper in themselves, but we are at a loss to understand what he, in his official capacity, as the head of another and independent branch of the masonic economy, has to do in the matter. The General Grand High Priest, as the head of the General Grand Chapter of the United States, has given an official decision against the legality of the Washington Grand Chapter, and forbidden the recognition of it by the Royal Arch Masons of the country.

This decision may be wrong, but it is one over which the General Grand Encampment has no more control than it would have over a similar difficulty, arising within the jurisdiction of any Grand Lodge in the Union. As the decision of the head of the Supreme Body of an independent branch of Masonry, it is at least entitled to the respect, if not to the approval, of the corresponding authorities of co-ordinate branches, until it is revoked by the author, or set aside by the Body itself. We have a high respect for the opinions of the M.E. Grand Master of the Grand Encampment of the United States, but cannot but think he has mistaken his duty in the present case. The example is too full of evil consequences to be accepted as a precedent.

THE MASONS WE NEED.

[From an oration delivered before the Lodge of Journeymen Masons, Edinburgh, in honor of the memory of Br. James Smith, for twenty-four years Treasurer of the Lodge.]

OUR deceased brother was a sincere, downright honest man. He was one of the few persons in the world to whom we would readily entrust our reputation. He had no flummery, no pretence. He made no promises which he did not fulfil; he held out no hopes which he did not realize. We were not deceived and disappointed by him. He did not come before us flaunting with masonic jewels, and boasting of his masonic knowledge, his masonic services, and his attachment to masonic principles. He did far better. He showed what the principles of Masonry are by his actions. He showed that its justice, its fortitude, its temperance, its truth, its brotherly sympathy and charity, were the objects of his affection; that they were implanted in his nature, and bore their legitimate fruits. He was, in short, a real man, and no sham. We have Freemasons now-a-days that can be regarded as nothing better than sounding brass or tinkling cymbals. Great is their noise, their display, and their pretended regard to the requirements of our Order; but, strip them of the cloak which they wear, and you will find them full of fraud, falsehood, calumny, intemperance, and every abomination. Such men are a disgrace and a source of weakness to the society with which they are connected. They may, it is true, sometimes receive applause; they may be taken under the wing of men in power, and patted, caressed, and encouraged; they may even gain triumphs, and be surrounded by troops of sycophants; but, it is fortunate, it is satisfactory, that they cannot long play the impostor. It is beyond their power to conceal their knavery. The Ethiopian could as well change his skin, or the leopard his spots. They are soon seen in their true colors. They soon stand forth detected and exposed; and then, by a righteous retribution, shame and discredit overwhelm both them and their abettors. But our late brother had no disguise to take off. He was no moral assassin under a mask. He was no preacher of purity and righteousness, while inwardly he was full of corruption, and secretly practised the grossest iniquities. His virtues and his sturdy independence reflected honor on our ancient institution. It is by such men that its stability is maintained, because it is by finding such men within its pale, that the well-ordered are induced to join its ranks.

MASONIC CHIT-CHAT.

FOREIGN ITEMS.—It is a significant fact, stated on the authority of a foreign masonic publication, that a day or two after the publication of the famous "Papal Alocution," twenty-eight members were initiated in the two Lodges then working secretly in Rome. Since that time we understand the number of Lodges has been increased; though, of course, they are conducted with great privacy.

Lodges have recently been introduced into Austria, though not allowed by the State. In Saxony they are only tolerated, not authorized. The minutes of the Lodge meetings are required to be submitted to the ministry, for examination. It is highly probable that the condition of the Order in both these countries will be materially improved by the recent political changes which have taken place.

There are some ten or fifteen Lodges at work in Constantinople, under the Grand Lodge of Turkey; and several at Athens and Smyrna, under the Grand Orients of France and Italy.

In Bayrut, the Palestine Lodge is actively at work under the Grand Lodge of Scotland.

The Grand Lodge of Italy has a subordinate at Suez, and one or more at Cairo, and another at Alexandria in Egypt.

The Grand Orient of France has one at the latter place, Les Pyramides, in which the Emir Abd-el-Kader was initiated.

The Grand Lodge of England has a Lodge at Corfu, to which a Chapter and Encampment are attached. It also has Lodges at Suez, Cairo, and Alexandria.

The consecration of the new English Masonic Hall, in the Casinos at Smyrna, took place on the 3rd of October last, in the presence of a hundred and eighteen brethren. The three Lodges under the jurisdiction of the Grand Lodge of England, the English, Armenian, and Greek, were fully represented, and the ceremonial was impressively performed by the officers of the Grand Lodge of Turkey.

THE motive of curiosity is too low a one to suit Masonry. It may serve the purpose in many useful and honorable enterprises, but the canonical motives in Masonry are "a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish to be serviceable to one's fellow creatures."

THE GRAND LODGE OF YORK.—From a visit we made to York, and from the researches of Bro. J. G. Findel, it would appear that the ancient York Lodge was of a similar character to the other operative Lodges of Great Britain, and no more entitled to be called a Grand Lodge than those of Kilwinning, Edinburgh, Glasgow, Perth, and others. If the Lodge at York issued warrants, or permitted other Lodges to work under its authority, so did all the other large operative Lodges of Scotland. If it was acknowledged as the mother of Masonry in the South, so were the others recognized as such in the North, East, and West. In fact, they were either all Grand Lodges, or simply Lodges of position and influence, working by virtue of the protection afforded them by the State.—*Bingham.*

[It was not unusual, even so late as the first quarter of the last century, to call the original Lodge in a town or country, a Grand Lodge, and its Master a Grand Master. It was this that made Lord Derwentwater G.M. in France, though only Master of a private Lodge at Paris. Franklin signed and believed himself to be a Grand Master, from the circumstance that he was the first Master of the first Lodge in Philadelphia. The laws and rules of government of the institution were then but imperfectly defined, and of course, but little understood.]

ELECTIONS.—The Grand Master of Illinois has given notice through the "Trowell," in reference to the approaching elections in the Lodges, that he "will set aside any election that is the result of fraud, combination, cabal, or corrupt influences. Every officer *must* be elected by the unsought votes of his brethren." This is sound masonic law, and its more general enforcement would contribute to the elevation of the character of the institution in the estimation of intelligent men.

THE funeral of Joshua R. Jewett, Esq., of Granby, Ct., took place last month. He had attained the ripe age of ninety-six years, and had begun the seventy-third year of his masonic life, having been made a Mason in St. Mark's Lodge in 1795. He was a "bright" Mason to the end of his life, and filled with the highest acceptance, at the age of ninety years, the position of Principal Sojourner of Lafayette Chapter.

GRAND LODGE OF PENNSYLVANIA.—The Quarterly Communication of the R.W. Grand Lodge of Pennsylvania and Masonic jurisdiction thereunto belonging, was held in Masonic Hall, Philadelphia, last month. R.W. D. Grand Master, Br. Richard Vaux, in the East, and the other Grand Officers in their respective stations and places. The attendance of members was unusually large. The business was brought forward and dispatched with marked regularity and success, giving the clearest evidence of the ability of the presiding officer and his associates. At this Communication the Grand Officers for the ensuing masonic year, commencing on St. John's day next, were elected. This was the first business attended to, and resulted as follows: Br. Richard Vaux, R.W.G. Master; Br. R. A. Lamberton, R.W.D.G. Master; Br. Samuel C. Perkins, R.W.S.G. Warden; Br. Alfred R. Potter, R.W.J.G. Warden: Br. John Thompson, R.W.G. Secretary; Br. Peter Williamson, R.W.G. Treasurer. Trustees Grand Lodge Charity Fund: Br Joseph S. Riley, Br. Jacob Londenslager, Br. George Griscom, Br. John Wilson, Sen., Br. Daniel Brittain. Trustees Girard Bequest: Br. Samuel H. Perkins, Br. James L. Hutchinson, Br. David Boyd, Br. George Thompson, Br. Daniel M. Fox.

MOUNT LEBANON LODGE.—Officers installed January 13, 1868: Ira D. Davenport, W.M.; William J. Ellis, S.W.; Caleb Blodgett, Jr., J.W.; Cadis B. Boyce, Treasurer; Thomas Waterman, Secretary; George D. Moore, S. D.; Warren B. Ellis, J. D.; Chas. L. Skilton, S.S.; James M. Drew, J.S.; Webster Hurd, Sentinel; William W. Elliot, Marshal; Roland Connor, Chaplain; Stephen B. Ball, Chorister; George H. Pike, Tyler. The venerable Br. Thos. Waterman, was installed as Secretary for the *thirty-seventh* time, he having held that office since 1832.

HYDE Park Lodge, at Hyde Park, had a public installation of its officers on the 2nd of January, when the retiring Master, E. P. Davis, was presented with a Past Master's Jewel, in gold, and of exquisite workmanship. Charles F. Gerry was installed Master for 1868. The prospects of the Lodge are exceedingly flattering.

A CONGREGATIONAL Church at Oberlin, Ohio, proposes to excommunicate Freemasons. Oberlin College—black, white, and grey—has already done so. The fools are not all dead yet, nor is fanaticism wholly extinct.

THE Pulaski Lodge, named below, is at Pulaski, Oswego County, N.Y. Lucius B. Cole, Esq., is agent for this Magazine in that village, and all true Masons can apply to him and become subscribers. The Lodge is of few years standing, yet it consists of about two hundred members. They ought to take, at least, twenty-five copies of the Magazine. Will they call on Br. Cole and subscribe?

At a regular meeting of this Lodge, held at Masonic Hall on the evening of the 18th of December, the following named gentlemen were elected officers for the ensuing year, and were duly installed by W. & P.M. L. H. Conklin: Daniel W. Grout, W.M.; Seneca D. Moore, S.W.; Alton L. Williams, J.W.; William H. Gray, Treasurer; Benjamin Snow, Secretary; F. H. Stanton. Chaplain; E. H. Gaylord, Organist; Smith E. Salisbury, S.D.; John D. Wilcox, J.D.; H. H. Lyman, Marshal; G. K. Hanson, H. M. Meacham, Master of Ceremonies; Wilson F. Purdy, Tyler.

OFFICERS for the ensuing year of Solomon's Temple Lodge, Uxbridge, Mass.: Crisis T. Scott, W.M.; Cyrus F. Baker, S.W.; Earle Ingalls, J.W.; Zadock A. Taft, Treasurer; Daniel W. Taft, Secretary; Joshua T. Carter, S.D; Robert Foster, J.D.; Harrison C. Whetmore, S.S.; John Shippee, J.S.; Scott Seagrave, Marshal; George S. Ball, Chaplain; Aaron Marsh, Tyler.

MASONIC AFFAIRS IN GERMANY.—The Grand Lodge of Hanover recently applied to the Grand Lodges of Berlin to be acknowledged as an independent body. The request was refused, on the ground, that according to the Royal Edict of 1798, only the three Grand Lodges, located at Berlin, could exist on the Prussian territory.

"IN the nature worshipper, the Polytheist, the Pantheist, the religion of Freemasonry slumbered. In certain Greek philosophers it ceased to slumber; it awoke, but it still remained with them. In other Greek philosophers it awoke, and remained not with them, but issued forth, and threw its light on the western world."

MASSACHUSETTS STATISTICS.—The whole number of Lodges under Charter, 164; under Dispensation, 7; total, 171. Number of initiates last year, ending Sept. 1, 2,506; number of affiliated members, 17,160.

THE EDITOR of this Magazine may be found at the Masonic Temple, room number 9, between the hours of 9 A.M. and 12 M.; to which place all letters and communications should be directed.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXVII.] MARCH 1, 1868. [NO. 5.

A NEW ANTIMASONIC MOVEMENT.

A REV. PROF. FINNEY, formerly of Rochester, N.Y., and we presume a partisan of the infamous antimasonic persecution which originated in that State about forty years ago, and soon after spread, as a moral epidemic, all over the country, breaking up churches, dividing families, and poisoning all the sources of social life and happiness, has recently been, and we understand is now actually engaged in the *pious* work of reorganizing and reenacting that wicked farce, or a similar one, though predicated on a different basis, in the northern part of the State of Ohio. The object is the suppression of the Masonic Institution in this country, and the gentleman and his associates no doubt believe that if they can once again get the fires of persecution well lighted, they will be able, through the fuel of religious bigotry, to create a flame that shall sweep over the country as in the years of the great "antimasonic excitement," to the gratification of their own prejudiced and intolerant minds, if not to the full realization of their evil purposes. But in this they are destined to be mistaken. They have, however, made a very fair beginning, and have honestly laid their course of future proceedings open to public examination. For this we give them credit. It indicates what we are to expect, and the character of the opposition we are to encounter.

The movement, as we gather from the public prints, has its origin in Oberlin College, of which the Mr. Finney above named, is the President. A contemporary* says of this institution that, "it has ever been conducted upon the exclusive principle: its ultraisms have ever been conspicuous, and have engendered ill-will, strife, and self-righteousness. All its leading and prominent features are antagonistical to all the grand ideas of this government. In religion, narrow and contracted: in morals, bigoted and disgusting: tyrannical in its notions of government,

* The Mystic Star, Chicago, Ill.

and receding in sentiment. The leaders of this college have ever manifested hatred, spite and revenge towards Masonry."

This is certainly not very complimentary, nor is it very surprising that such a school, under the management of an intolerant bigot, should be induced to dismiss those of its scholars who happened to be members of the masonic fraternity. This, according to the authority above cited, it has done; nor has it been content to stop here, but has gone beyond the limits of its own walks, and so used its influence as to cause the expulsion or exclusion, — we do not precisely understand which, but one is the cognate of the other,— from the two Congregational Churches in the town of its location. In reference to this anti-christian as well as antimasonic (and the terms are synonymous) transaction, the Rochester N.Y., "Advertiser," has the following paragraph: —

> "Oberlin, a little town in Northern Ohio, noted chiefly as the seat of an educational institution that has sent out as many fanatics and fools as any other in the country, has been in one of its periodical commotions of late — the subject being Freemasonry. It was known that some of the members of the Congregational Churches there were in the Masonic Fraternity, and the question arose whether a man had a right to any association, any opinion or anything else, that he did not share in common with all the church to which he belonged. Actuated by that spirit of fanaticism and bigotry which has ever characterized the leaders at Oberlin — they took up the subject of Masonry, and, after a a protracted investigation, they concluded to denounce it and exclude from membership all members who continued their connection with Masonry."

And it would seem from the following paragraph, which we cut from the "American Baptist," a leading paper of that denomination in New York, that other denominations than the Congregationalists are to take part in the proposed warfare against us: —

> "We are informed that several of the Congregational Churches have washed their hands of this iniquity (Masonry). Now is the time for our Baptist Churches to move. We call upon every brother that reads our paper to put his hand to the work. We do not expect any immediate success in driving Masonry out of politics and out of the nation, but we do expect success in driving it from evangelical churches. With the wave of infidelity that is setting in upon us, it cannot but be popular among rationalists and free-thinkers; all therefore, that we can hope for, at present, is a total separation of evangelcal people from the iniquity. We know of Christian professors, and ministers of the gospel, too, who say that they will give up their church rather than their lodge; all we ask is that they should have the opportunity. What we demand is that they shall not hold their relations to both."

In further illustration of what promises to become a smart combination of religious bigots against our Institution, and that our readers may be fully informed in relation to it, — so far as it has developed itself — we append the following from the "Mystic Temple," also published at New York: —

> "An Anti-Secret Society Convention, composed of clerical and lay delegates from several Western States, Rev. Dr. Blanchard, President of Wheaton College, presiding, recently adopted resolutions declaring the "secret orders now spreading over the country, their natures and structures, hostile to the religion of Christ." This, and other initial proceedings, as the tone of a certain portion of the religious press in various parts of the country indicates, are to culminate in the holding of a *National Convention of Christians*, in May next, to inaugurate a new inquisition against secret societies."

We are, then, according to this, to have a "National Convention," and we suppose, a "National Party" of antimasons, combined and pledged to the overthrow and extermination of all secret societies, but more especially that of Freemasonry. Taking so broad a scope they will be likely to find employment enough for their hands, and a field wide enough for the full exercise of their fanatical zeal.

The reason given by these enthusiasts for this opposition to Masonry, is the same that has always been advanced by the religious bigots of this and the older and more priest-ridden countries of Europe, — the same as that urged by the Pope in his recent allocution, the only effect of which was to subject him to the contempt and ridicule of the best minds of his own church. The day has gone by for such an illiberal and proscriptive policy, whether in religion or politics. Converts are not now to be made by the sword, the rack or the *auto-da-fe*; nor are the people of this country, at least, to be driven from their convictions of right, their free thought, or their exercise of private judgment, through the fear of priestly domination or ecclesiastical anathema. Masonry, say these ultraists, "leads men, not to Christ, the Savior; but rather away from Christ, into self-righteous reliance upon ceremonies and outward moralities." Taking their own standard of judgment, it may be said, in answer to this "self-righteous" fling, that the "outward moralities" of Masonry are as sincere and as likely to lead men to Christ as the pretentious hypocrisy of its assailants. As a moral institution, Masonry is content to leave the church to do its own proper work; and while it does not assume to interfere with its sectarian dogmas, it will not tolerate its fanaticism, nor tamely submit to its denunciations.

The course proposed by these religious enthusiasts to build up a national party in opposition to secret societies, is to be regretted by all true friends of morality and religion; nothing but evil to both can result from it. Secret societies, for the promotion of moral and benevolent objects, have become a popular element in the social character and progress of the country, and there is no power, either religious or political, strong enough to break up the connection; nor would such a result be desirable, so long as their management is kept within the bounds of propriety and the civil law of the land. Masonry, which is avowedly the special object of this opposition, has nothing to fear from it, more than have the community at large. All such partisan movements in the moral world are, however, to be lamented and deprecated, because the direct tendency of them is to engender strife and bitterness of feeling among friends and neighbors; and this is particularly so, when they have their origin in a strong religious sentiment and sectarian prejudice. In such cases the mild and peaceful teachings of the Bible are lost sight of, and religion, through the mistaken zeal of its professed friends, is made to bleed as a sacrifice upon the unholy altar of malice and hatred and all uncharitableness. It is this consideration that gives to the present movement an interest and an importance, to which it would not otherwise be entitled. Masonically, as we have already said, it is comparatively of little consequence. We have no desire however to conceal our belief, founded on past experience, that if it shall succeed in acquiring the proportions which its friends anticipate for it, it will be able to recruit a large army of recreants and traitors from the body of the Masonic Institution itself, composed of individuals who through the carelessness or avarice of the Lodges have succeeded in gaining admission into it, but who were totally unworthy of such confidence, and will desert it whenever they can make it for their interest, pecuniary or otherwise, to do so. This was our experience in the popular raid upon our Institution in the year 1826, and onward, and we should have no reason to expect a different result now, if the present opposition succeed in being able to offer a sufficient inducement for traitors. We do not however anticipate such a result.

GRAND CHAPTER DISTRICT OF COLUMBIA.

The Grand Chapter of New York at its recent Communication, adopted the following resolution, as reported by a committee, in reference to the new Grand Chapter of the District of Columbia:—

Resolved, "That this Grand Chapter, believing that the organization of the body claiming to be the Grand Chapter of District of Columbia was irregular, decline to recognize it as a Grand Chapter."

COMPLAINTS *vs.* THE PROVINCES.

The initiation by the Lodges in the neighboring British Provinces of persons belonging to the United States has long been a cause of complaint and unfriendly feeling on the part of the Fraternity of this country; and especially so among the Lodges located in the towns bordering on the frontiers. Frequent efforts have been made and various means tried, from time to time, with a view to a removal of this cause of offence and the establishment of a better understanding between the parties. Protests have been forwarded and fraternal appeals made to our Brethren on the other side of the line; and, failing in this direction, the subject has been several times officially brought before the immediate presence of the parent Bodies across the Atlantic, where the evil consequences resulting from the practice have been urged with all the force and earnestness which its importance seemed to authorize; but all to no purpose. The evil still continues. And why? Not probably out of any perverse spirit on the part of the Grand Lodges of Great Britain, but because, in the first place, it would require a change of policy which might affect the interests of those Bodies elsewhere, much more extensively than in their North American relations; and secondly, and perhaps mainly, because *there is no general masonic law, either ancient or modern, against it.* We think we are safe in saying that every Grand Lodge in the world, beyond the limits of the United States, claims and exercises the right to make Masons of any and all persons residing or sojourning within the limits of its jurisdiction. This being so, it is evident that no law on the subject, of general application, can be made without the consent and approval of all the parties to be affected by it. There is no such general law even in this country; and, except as a matter of comity, or at best of tacit understanding to the contrary, between the Grand Lodges of the several States, there is nothing in the jurisprudence or legal enactments of the Order here to restrain the Lodges from receiving as candidates persons from other States who may be temporarily sojourning within the limits of their respective jurisdictions. This tacit understanding, however, and the uniformity of practice that has grown out of it, seem to be regarded as sufficient for the purpose, and to supersede the necessity of any more specific or stringent regulation on the subject, though, we regret to say, two at least of our Grand Lodges have not hesitated to deny its binding authority whenever their interest or ambition has rendered such a step expedient. But whatever its force may be among ourselves, or however much or however little it may be respected here, our understanding or local agreement on the subject can have no force, and can exert no influence, nor command any respect, other than that which may be voluntarily rendered, beyond the geographical limits of the United States. In confirmation of this, we have the every-day practice of all foreign Grand Lodges, and the equally significant fact that whenever the subject has been brought before the Grand Lodge of England, that body has never failed or hesitated distinctly and unequivocally to declare and insist upon the right of its Lodges to receive and initiate candidates without reference to the jurisdiction or practice of any other Grand Lodge whatever. And it has recently repeated and reaffirmed this principle or right in the following report, on a complaint and protest of the Grand Lodge of North Carolina. The report was submitted by the Colonial Board, and is important as showing officially the settled policy of the Grand Lodge of England, in such cases: —

REPORT.

A REPORT was presented from the Colonial Board, which stated that a printed copy of a report and resolutions purporting to be "proceedings of the Grand Lodge of Free and Accepted Masons of North Carolina on the 3d, 4th, 5th, and 6th of December, A. L. 5866," having been transmitted by the Grand Secretary of the Grand Lodge of North Carolina to the Grand Lodge of England, calling special attention to passages therein relating to the Grand Lodge of England, the same was laid before the M.W. Grand Master the Earl of Zetland, who was thereupon pleased to refer it to this Board for consideration, with directions to report thereon to Grand Lodge.

The said report and resolutions contain charges and allegations against certain Lodges in Halifax, Nova Scotia, therein stated to be working under the jurisdiction of the Grand Lodge of England, which charges emanated from a report of a so-called "Committee of Jurisprudence appointed by the said Grand Lodge of North Carolina" at their then last annual Communication, on an information said to have been filed at the previous Communication of the last-mentioned Grand Lodge by St. John's Lodge, No 1, in its jurisdiction, against the Athol Lodge, No. 65, and the Keith Lodge, No. 36 or 61, Halifax, Nova Scotia. The subject of complaint was contained in the following communication: —

Brother R. W. York, from the Committee on Masonic Jurisprudence appointed at the last Annual Communication, submitted a report, as follows, which was read and adopted: —

"To the M.W. Grand Lodge of N. C.

The Committee of Masonic Jurisprudence, to whom was referred the information, filed at the last Grand Communication of this Grand Body by St. John's Lodge, No 1, in this Jurisdiction, against Athol Lodge, No. 65, and Keith Lodge No. 36, or 61, Halifax, Nova Scotia, working under the jurisdiction of the Grand Lodge of England beg leave to report: —

That a paper writing was placed in their hands in words and figures following: —

"ST. JOHN'S HALL, WILMINGTON, N.C., Nov. 24th, 1864, A. L. 5864.

"At a regular meeting of St. John's Lodge (No. 1), held this day, the following resolution was adopted: —

Whereas, it has been represented to this Lodge that certain persons, residents of this Jurisdiction, and some of them rejected petitioners to this Lodge for the degrees of Masonry, have visited Halifax, N.S., and there received the degrees, therefore,

"Resolved — That our delegates to the next meeting of the Grand Lodge be instructed to call the attention of that body to the subject, and furnish it with all the facts within their knowledge.

M. H. WOODLUEL, Sec.

"A true copy from the minutes.

W. M. POISON, Sec. St. John's Lodge (No.1).

"Nov. 1. 1865."

A long statement here follows, explanatory of the above, in which it is alleged that highly improper persons have been admitted into Freemasonry. On these different points the Colonial Board reports as follows:—

In pursuance of the direction given by the M.W. Grand Master, this Board has considered the reported proceedings of the Grand Lodge of North Carolina, so far as relate to the said statements and allegations, and now reports to Grand Lodge: —

1st. That they have no facts before them to show, or means of ascertaining, whether the said statements and allegations are true or not. Or whether the Halifax Lodges — viz., the Athol Lodge (No 65), and Keith Lodge (No 36 or 61) — if in fact there be any such masonic Lodges in existence — had authority to work under the rite or constitution of the Grand Lodge of Scotland. But the Board feel relieved from the necessity of any investigation on those points, for the reason that neither of the Lodges referred to were, or are, under the jurisdiction of the Grand Lodge of England; neither were they amongst the Lodges which were continued under the Grand Lodge of England, and excepted from the jurisdiction of the Grand Lodge of Canada, when that Grand Lodge was recognized by the Grand Lodge of England.

2nd. That the said report especially refers to "the action of the Masonic Congress at Paris" as an authority against admission of candidates for Freemasonry being limited to Lodges acting under the jurisdiction of the Grand Lodge of the country of their *fixed* residence; but it is not stated in the said report by what authority such congress assembled, or the powers vested in the members thereof, enabling them to legislate on that or any other subject connected with the Craft; neither is it pretended that the Grand Lodge of England was represented at the same, and, therefore, Lodges acting under warrants from the Grand Lodge of England cannot be bound by anything that was done at the alleged congress. Nevertheless, the Board are of the opinion — That while there are strong objections to the *indiscriminate* initiation of any persons whatsoever into the mysteries of the Craft, there is no objection to the initiation of, and giving degrees to, *sojourners* who are known to any of the brethren, and who are also well and worthily recommended, and provided that in all respects there is full and perfect compliance with the provisions contained in the "Book of Constitutions."

3d. That from information from time to time derived from the district Lodges abroad, working under the authority of the Grand Lodge of England, the Board feels bound in justice to the brethren of such district Lodges to say that, in their belief, proper attention and caution are observed by the members of the same Lodges to all the requisites previously to initiation, as well as to the rules laid down in the "Book of Constitutions." And further, that the proceedings of such Lodges are usually conducted in conformity with the ancient landmarks of the Order.

In conclusion, the Board cannot but express regret that the statements and allegations contained in the said printed report have been permitted by the Grand Lodge of North Carolina to go forth, as inasmuch as it might have been easily ascertained whether the Athol Lodge, No. 65, or the Keith Lodge, No. 36 or 61, Halifax, Nova Scotia (for here it may be noticed that the Committee of Masonic Jurisprudence were uncertain by which of the two numbers the last-mentioned Lodge should be designated), were working under the jurisdiction of the Grand Lodge of England or not; and if due care had been observed by that Committee, the scandal and reflections upon Lodges alleged to have been working under the Constitution of the Grand Lodge of England might have been avoided, and the Grand Lodge of North Carolina would, it is presumed, in such case, have abstained from passing the said resolution in reference to the matter contained in the report.

(Signed) J. S. S. Hopwood, President.
Freemasons' Hall, London, November 5th, 1867.

Brother Hopwood, President, moved that the report be received and entered on the minutes, and that a copy of it should be sent to the Grand Lodge of North Carolina.

The subject is one in which the Grand Lodges in the border States feel a peculiar interest, for the practice complained of is exceedingly annoying to them, and to such of their Lodges as may happen to be located in the border towns. It can readily be conceived that it cannot be very satisfactory to either, that candidates who have been rejected on the American side of the line are allowed to step across into the Provinces, receive the degrees, and return and claim recognition by the Lodge that but a few weeks before had rejected them as unworthy.

Neither is such a practice calculated to advance the reputation or promote the interests of the Order on either side; while it cannot fail to create unfraternal feeling and bitterness between all the parties interested in or affected by it. The abstract right of the Lodges in the Provinces to receive candidates from the neighboring States may be conceded; but there are considerations which often render it inexpedient, if not morally wrong, to do that which may be technically *lawful*. The practice objected to seems to present a case of this kind. If we concede the legality of the claim, we still insist that the *practice* is as injurious and unjust, and therefore morally wrong, and should be discontinued. It opens a door through which unworthy candidates from the United States have gained admission to the institution, and been sent back as Masons to their homes, to the annoyance of the Brethren and the disgrace of the Order. This door should therefore be closed. And we think it can be; not, however, through factious complaints and ill-natured protests, but by courteous and fraternal negotiation. The Grand Lodge of Canada doubtless now has entire control over the question within its own jurisdiction; and there can be no doubt that the Grand Lodges of England, Scotland, and Ireland, if properly approached, would readily enter into an arrangement with the Grand Lodges of this country that would effectually remove the difficulty and be mutually satisfactory to all parties.

The Grand Lodge of North Carolina, in making its complaint, as above, was guilty of a *faux pas* about as ridiculous and inexcusable as when it set the whole masonic South in a blaze, by charging the Grand Lodge of New York with establishing negro Lodges in the former State. It ought at least to have been sure of the offender, before it entered its complaint.

It cannot be denied that Masonry has progressed very rapidly for the last twenty years. It has tended toward a condition of popularity that was never intended by its founders, and which is utterly inconsistent with its nature. Masonry was never designed to be a popular institution. No secret society can seek popularity without being corrupted and eventually destroyed. It is the exclusiveness of the association that has preserved it; and to render it popular is to expose it to a vicissitude more calamitous than any it has passed through since it became a distinct and efficient organization. In this respect, and in some others, Masonry is like the Church; it prospers most when let alone, or when abused and persecuted.

GRAND LODGE OF MINNESOTA.

This Grand Lodge held its Fifteenth Annual Communication at the city of St. Paul in October last. Forty-four Lodges were represented, — a circumstance strongly indicating the prosperous condition of the Order in the State. The Annual Address of the Grand Master, M. W. Br. C. W. Nash, is a well-written and interesting performance. He says: —

The masonic year about to close has been one of unusual prosperity to the Craft, and I am fully persuaded that the Order, in this jurisdiction, is in a more healthy condition than at any former period of its history. The Degrees have been conferred with greater care, and there is increased desire and determination by officers and brethren of subordinate Lodges, to inquire more particularly into the moral, physical, intellectual, and social qualifications of those seeking admission into our ancient and honorable Fraternity. A spirit of inquiry has been awakened in the minds of the brethren, a truly laudable desire to examine into and become more familiar with the history, philosophy, jurisprudence, and beauty of Freemasonry. It gives me great pleasure to congratulate you that peace, harmony, and kind fraternal feeling exist within this jurisdiction, and our brethren are dwelling together in *brotherly love, peace, and unity.*

He gives a summary of his official business for the past year, from which it appears that he had granted fourteen Dispensations for new Lodges, all of which applied for and received Charters. He also collected, by voluntary contributions among the Lodges in the State, the very handsome sum of $2,292.65 for the relief of the poor brethren and their families in the South.

The Grand Master notices in a kind and fraternal manner the recent deaths of M. W. John L. Goddard, G. M. of Pennsylvania, and George C. Whiting, P. G. M. of the Grand Lodge of the District of Columbia. The latter was his personal friend, and he says of him, in the language of another: —

"None knew him but to love him
As a man whose heart contained
The jewel rare of Charity —
Whose works his words sustained.

Whose every thought and action
Was honorable and fair,
Whose records of a useful life
Were measured by the square.

It is not for man to murmur —
We can mourn, but not complain,
For the world's Grand Master tells us
The good shall rise again.

He is gone from earthly labors,
Wafted on the wings of love;
To the presence of the Architect
Who will say to him above: —

'Thou hast been a *faithful craftsman*,
Building up my temple walls;
And now thy work is ended,
Enter thou its glorious halls.' "

There are several other points in the address worthy of special notice, but we can spare room only for the following: —

WHAT MASONRY IS.

Brethren, Masonry was founded in those dark ages when Christianity and civilization were yet in their infancy, and the arts and sciences had shed but a few imperfect rays across the gloom of barbarism. The material wants and necessities of our primitive brethren compelled them to seek for mutual aid, protection, and assistance. Diversity of talent, interests, and pursuits made each dependent on the other, and from this condition of affairs society was formed, and, as a natural result, men of the same habits, pursuits, and interests were more intimately brought together, not only with a view for mutual aid and protection, but for improvement and advantage. This was produced by the natural impulse felt by congenial minds.

Hence it became necessary to use a language that would be recognized by all people, nations, and kindred, that we should be able to discern the brethren of the great family of man, through certain tokens and signs. So Masons, who are possessed of that universal language, can communicate their history, their wants, their feelings, to every other Mason on the face of the globe.

The influence of Masonry is felt in all lands, and in every department of life.

In every church some of its members are found kneeling at her sacred altars.

There is no political party but numbers some of our Order in its ranks. Its craftsmen are found in every calling and profession. "Its symbols are seen in every public assembly." In every hamlet of the land its votaries stand by the fireside. It is a Universal Brotherhood — it recognizes but one race, the family of man.

It is a pleasant reflection to know "that it is our chosen duty to carry the torch of moral and spiritual light in the vanguard of the world's onward march."

Masonry is a system of symbolical representations of spiritual truths, and has been defined to be a beautiful system of morality, veiled in allegory, and illustrated and taught by symbols our duty to ourselves and to mankind, to act well our part in the great drama of life, to fulfil the work assigned us, that it may be said when we have passed to our reward, "*He lived well.*"

"Masonry has diffused a light abroad, through the length and breadth of the land, which has tinged every human institution with its reflections." By its potent influence, it has enlightened, enlarged, and liberalized the minds of men, cultivated a spirit of liberality and generosity, taught men to be humane and genial, frank, sincere, and open-hearted.

To be zealous to do good unto all, to protect the feeble, to comfort, aid, and succor the poor, to feed the hungry, clothe the naked, to bind up the wounds of the disconsolate, to cheer and encourage the weary pilgrim on his journey, is its highest pleasure and noblest aims.

Masonry is an element of power, when properly considered and appreciated. The true intent and design of all its ceremonies, mystic rites, forms, and symbols, is to elevate and improve, not only its devotees, but mankind; and, whenever the pure teachings of Masonry fail to improve and elevate, and make men better, and more considerate and thoughtful, the fault is with those who impart its mysteries, by its forms and ceremonies, or in those who receive them.

Masonry fixes, defines, and points out all the duties of man to himself, and his relations to society. It enters the family, and points out the obligations we owe there, requiring us to perform all the duties of a good father, a kind husband, an obedient son, and affectionate brother.

It goes from the family to the social and business circles of society, and requires us to be true and faithful to our friends, faithful to all the promises we make, the pledges we give, and the vows that we voluntarily assume.

It treats of our duty to the government and State in which we live, making it obligatory to be faithful to our country, and to maintain its honor and dignity at all times and in all places.

It is silent on no subject that concerns man and all his relations. Let us be true and faithful to Masonry and all its dearest interests, and be more deeply impressed with the sublime and great moral lessons that it teaches, remembering that its character and teachings are universal, and for all timeto come. Be vigilant and active in the discharge of every duty, and practice Freemasonry, so that when we are summoned to lay aside our working tools, we will not go

"Like the quarry slave at night
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach the grave
Like one, who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

A WORD TO MASONS.

To make available the many benefits of Masonry, and to give it its true position before the world, should be the desire and effort of every member of the Order. To do this it is important that due regard be had to sustaining its proper character. As in all things else, material, intellectual, social and religious Masonry has its *central idea*, and just as this is properly apprehended and developed, will the institution be solid and strong in the influence it exerts upon its members and through them upon society at large. And failure in or departure from this will be demoralizing, and hurtful, weakening its power for good.

I conceive this central idea to be MORALITY. And in order to secure the development of this in and by the institution, regard must be had to *the character of its members* individually and collectively; character for probity, for integrity, and for purity. Simple inteligence or social standing is not enough; but *worth — sterling worth* is requisite. It behooves us therefore carefully, to "guard well the outer door," to see that none enter but such as are "duly and truly prepared, worthy and well qualified." And we understand by this more than a willingness on the part of the candidate to enter the Lodge, something more than outward preparation according to usage, something more than a qualification given by the payment of dues, and being formally reported on by a committee. It means that the applicant is a *man*, one posessed of all the attributes which alone entitle him to the distinction of admission among us and will qualify him for the full discharge of the duties of a Mason within and without the Lodge. And to secure this important and desirable end, every member of the Fraternity should consider himself a *Tyler* armed with the implement of his office "the ballot," "to guard against the approach of cowans and eavesdroppers."

We have doubtless been much at fault here, we have slept at our post, and the consequence is, we have many among us who are a disgrace to the institution and do us great discredit before the world. They being acknowledged by the Order and known by the world as Masons are taken as the exponents of principle and practice to the prejudice of all concerned.

Masonry claims, and justly so, to be a *moral institution* in its teachings and requirements, and of course its members are expected to be, and should be moral. This means more than simply refraining from such outbreaking offences as are cognizable by common law; it means abstaining from all impurity of thought, speech, and action. At this every Mason should aim, and for this he should constantly labor. It is due to himself, to his brethren, to his family and to the institution. No mason should feel himself at liberty to admit to his Lodge, if he can prevent it, any one whom he cannot meet on the level in every day life, to introduce to the Fraternity anywhere, or any whom he cannot safely admit into his own family circle. This may seem extreme but it is only the legitimate demand of the principles to which we subscribe and which we have obligated ourselves to maintain.

All the parts of Masonry properly understood teach morality, and morality of this high type, and it is only a prostitution of what is holy to lower the standard From the first step through all the ascent to the last, the one great lesson taught, impressed and to be learned is morality, and he who stops short of this does the institution injustice and himself a wrong. Its base principles are *faith*, *hope* and *charity*, and these are essentially moral, and no profession where these are wanting deserves the name. Faith in God and faith in man, hope towards God and hope towards our brother, charity towards God and charity to our neighbor. These lie at the foundation, and upon these and these only can the beautiful temple of our Order be reared in its strength and glory.

Our working tools, ceremonies and precious jewels are all but the Symbols embodied of a pure and heaven borne morality. Its guage and level, its plumb, and square and compass are all appropriated to this great work. Its altar, upon which lies the Book of the Law and on which the obligation is taken, all teach morality. And it certainly becomes those who minister at that altar, under the sanctions of that Law and those who gather around it to imbibe the spirit and illustrate in their lives the teaching. It can but be expected that the *profane* will come to their conclusions respecting the institution from the conduct of those who profess to be its votaries.

Let us then see to it every man of us, that unworthy persons are carefully excluded from our sanctuaries, that no immoral one pollute our holy places; by so doing our light will not mislead but guide to the beautiful gates of the Temple not made with hands, eternal in the heavens." *So mote it be.* Amen. —*Square amd Compass.*

INCORPORATION OF LODGES.

It would be difficult to find a more forcible illustration of the impolicy of Lodges applying for incorporation by the civil authorities, than is presented by the following case before the Grand Lodge of Rhode Island, at its last annual communication. That body was very much in the condition of the man who drew the elephant, and it acted wisely in getting rid of it as soon as possible. Let the lesson be a profitable one. A large proportion of the members of Mt. Moriah Lodge were expelled, a few years since, for unmasonic proceedings or disobedience to the authority of the Grand Lodge, the particulars of which are not essential here. In this condition they have remained, excluded from the Lodge and all masonic fellowship, until recently, when, having found out that they have rights as members of the Lodge corporation, they have come forward and claim them. The matter was brought before the Grand Lodge and referred to a committee, who offered the following report, which was adopted :—

"The undersigned, a Committee appointed by this body, upon the application of Mount Moriah Lodge, for the restoration of suspended and expelled Masons of said Lodge by this M.W. Grand Lodge, beg leave to report.

"That they have attentively considered the matters presented by said Mount Moriah Lodge in favor of such restoration, and the grounds of claim are as follows :

"That said Lodge has an act of incorporation from the State of Rhode Island, and the said expelled and suspended members were, at the time of such act of expulsion and suspension, members of said corporation.

"That it is claimed that notwithstanding such act of expulsion and suspension from the rights and privileges of Freemasonry, *they are still entitled to all their former rights in the property belonging to the corporation, and per consequence, of the Lodge.*

"That all the members of the Lodge desire their restoration, believing that there has been sufficient discipline not only for their restoration, but also for a wholesome example to others.

"Your Committee for these reasons respectfully recommend the petition of said Mount Moriah Lodge to the favorable consideration of this Grand Body, except in reference to D —— S ——."

GRAND ENCAMPMENT OF OHIO.

This Grand Body of Knights Templars held its twenty-fifth Annual Convocation at Cincinnati, in October last. There was a full attendance of the officers, and a large representation of the Encampments in the Jurisdiction. The session was opened by an excellent address by the Grand Master, Sir Heman Ely, from which we extract as follows :—

When those Ancient Knights assembled with all the weapons necessary to perform their deeds of high emprise, the light of consecrated taper fell on each Red Cross, and glittering shield and sword, while with wholly rite and solemn vow the Templar took upon himself the sacred obligation of his Order, to defend to the uttermost the oppressed, and protect with life and limb all pious Pilgrims who should visit Jerusalem to offer their devotions at the Sepulchre, which for a few short hours had enshrined the human form of our blessed Immanuel. Nobly did they fulfil their vows; bravely did they win imperishable renown.

We, Sir Knights, have inherited their title; the age which called forth their virtues and their valor has passed, yet we trust that the spirit of the Templars still lives, a spirit of refined and moral Chivalry no less sacred than theirs, which should incite its possessors to deeds of higher, nobler *moral* daring in the cause of truth and justice, should stimulate each Knight to protect and befriend the weary, way-worn Pilgrim, to succor and defend the *innocent*, the *distressed* and *helpless*, and ever stand as champions of the *Christian Religion.*

Hare alallowedl the scenes connected with the life and death of our Saviour, but as Christian Knights, believers in all those assurances given by our Immanuel as to the future life, let us turn from the ruined Temple, from the empty Sepulchre: He whom we seek is not here; He is risen; let us look beyond the desolate city, to that city, the New Jerusalem, whose foundations are eternal, but which hath no Temple, "for the Lord God Almighty and the Lamb are the temple of it." Let us seek in that city those glorious mansions which are being prepared for all faithful followers of the Lamb, for all those who, strong in the Lord and the power of his might, having put on the whole armor of God, having their loins girt about with truth, having on the breastplate of righteousness, their feet shod with the preparation of the gospel of peace, and above all, having the shield of faith, have successfully wrestled with principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, have withstood all, overcome all, shall inherit all. Having entered this city, all weary Pilgrims shall enter into rest, that rest which remaineth for the people of God; they shall go out no more forever, and he who was despised and rejected of men shall then welcome them to his kingdom, and to that holy city where he forever reigns King of Kings and Lord of Lords.

The address then enters upon the local business of the meeting, and concludes by recommending a general revision of the statutes and regulations of the body. This recommendation was followed, and a new code of laws reported and adopted, from which we take the following:

SEC. 13. This Grand Commandery acknowledges no Degree of Masonry or Orders of Knighthood to be regular, except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, to wit:

The Grand Consistory, the Grand Encampment U. S., and the General Grand Royal Arch Chapter of the United States, Grand Councils of Royal and Select Masters, and the Grand Lodges of the several States. And any Knight holding to or receiving, or having received, any irregular Degrees under the assumed name of Masonry or Knighthood, shall be required to withdraw therefrom, under pain of being expelled from all participation in any of the privileges contained in the provisions of this Constitution, and no Council or Commandery shall be permitted to receive any candidate or visitor into their respective bodies, who, in any manner or in any wise, is concerned in or with such clandestine Degrees.

The whole code is well drawn, and appears to be as full and complete as it could conveniently be made.

We also find in the proceedings one excellent report from the Committee on Foreign Correspondence. We are gratified to perceive that the committee does not favor the use of any other than the funeral service of the Lodge. This is the only one that can properly be regarded as a masonic ceremonial.

Sir Heman Ely, of Elyria, was re-elected Grand Master, and Sir John D. Caldwell, of Cincinnati, Grand Recorder.

ADVANCEMENT OF MAIMED CANDIDATES.

[From the Report of the Committee on Foreign Correspondence in the Grand Lodge of Maine, by Br. J. H. Drummond, P. G. M.]

"But the question, whether an E. A. or F. C. becoming *subsequently maimed* can be advanced or not, has been decided differently by different Grand Lodges.

"And the division of opinion is so nearly even that we cannot tell which side has the preponderance. In New York, Ohio, and other jurisdictions, it is held that the prohibition extends only to the first degree, and that an E. A. or F. C. under such circumstances is entitled to advancement. In other jurisdictions it is held, that the prohibition extends to *every* degree. The Grand Lodge of Louisiana came near revoking the charter of a Lodge, for advancing an E. A. who had been maimed.

"We confess that we are somewhat in a state of doubt ourselves, even after reading the arguments on both sides.

"The old rule has been relaxed because the reason for it has ceased. Since we ceased to be an *operative* institution, the original reason for such a rule has ceased to exist. And, as we remarked last year, if there was nothing further, the rule might entirely cease to operate. But the system was adapted to that rule, and it must be observed so far as the system requires it; and the limit is found in the provision of our Constitution.

"The rule was *in terms* applied only to the first degree. If the three degrees were three different Institutions, we should hold that the *spirit* of the rule included them all. But inasmuch as in ancient times the body of the Craft were E. A's, and the other degrees were simply designed for those of greater skill and knowledge, or for purposes of government, there was no need of applying the rule to them, and it was not so applied.

"But as a result of the change of the Institution from an *operative* to a *speculative* character, the body of the Craft are Master Masons. But this change involves no additional physical qualification, which an E. A. must possess before he can be advanced. But this change and the result we have alluded to *do* involve a change in the character and purpose of the two higher degrees. Before the change an E. A. had a voice in the legislation of the Craft; now that is transferred to Master Masons alone. And a candidate does not now become fully what an E. A. then was, until he is a Master Mason.

"It is conceded by all, that if a Master Mason becomes maimed, he loses none of his rights as such. Whether he can conform to requirements or not, he is still a Mason, and entitled as such to all to which the *most perfect* of his brethren are entitled. He may by his misfortune not be able to prove his rights, when among strangers. But when proved, his rights are acknowledged.

"In the same manner we say an E. A. is a Mason, and though he may afterwards become maimed, he is entitled to all the rights of *any* E. A. Under our present system, an E. A. is *entitled* to advancement. If he is maimed, he may, on account of his misfortunes, not realize all the benefits he would if perfect; but still, he can realize as many, as if he had not become maimed till *after* he was advanced.

"Considering, therefore, that a Mason by becoming maimed loses no rights, and that an E. A. or F. C. is a Mason, we think the doctrine, that the prohibition in letter and spirit is limited to being made a Mason, is correct."

THE EARLIEST PRINTED BOOK OF MASONIC CONSTITUTIONS.

It is not, probably, generally known to our readers that there was an earlier printed Book of Ancient Constitutions than that which was published by the Grand Lodge of England in 1723, and commonly known as the Anderson Constitutions; but such is the fact. A single copy of it, and so far as we know, the only copy in existence, is in the possession of Brother Richard Spencer, of London. The title runs as follows: — "From the old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons; taken from a MS. written about five hundred years since. London: printed and sold by J. Roberts, in Warwick-lane, 1722. Price sixpence." It is a pamphlet of some twenty quarto pages, and commences thus: — "The Almighty Father of Heaven, with the wisdom of the glorious Son, through the goodness of the Holy Ghost, three persons in one Godhead, be with our beginning, and give us by grace so to govern his bliss that never shall have end. Amen." The Ancient Charges are given as they were required to be read to the candidate, who subscribed to them as follows: — "All these articles and charges, which I have now read unto you, you shall well and truly observe, perform, and keep, to the best of your power and knowledge, so help me God, and the true and holy contents of this Book." The covenant into which the candidate enters is, (says Bro. Hugan,) almost exactly the same as the MS. in the British Museum (Hart. 1942), and published in one of the early volumes of this Magazine, and which is said to be a copy of one written in the tenth century. It is as follows: — "And moreover, I, A. B., do here, in the presence of God Almighty and of my fellows and brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discourse, reveal, or make known, any of those secrets, privities, or councils of the Fraternity or Fellowship of Freemasonry, which at this time, or at any time hereafter, shall be made known unto me; so help me God, and the true and holy contents of this Book."

The great value of this book is in its rarity, there not probably being another copy in existence; and it is worthy of remark that no reference whatever is made in its pages to the existence of any Grand Lodge, for the reason that, as stated in our last, no such organizations, or bodies under that name, were known before 1717, notwithstanding the General or Annual Assemblies, held long prior to that date, are so designated in the later Books of Constitutions, and other modern masonic publications.

GRAND LODGE OF MARYLAND.

This Grand Body held its Annual Communication at Baltimore, in November. Among the business was the adoption of the following resolution: —

PUBLISHING PROCEEDINGS FORBIDDEN.

Resolved, That the Proceedings of this Grand Lodge shall not be made public except in the usual way and manner prescribed by this Grand Lodge, and that no one shall be allowed to report the proceedings thereof for any newspaper, or otherwise to make the proceedings public, and that any violation of this resolution shall subject the offender to expulsion.

THE NEW TEMPLE.

The New Temple, to the completion of which every true masonic heart looks with deep and abiding interest, is progressing with a rapidity unparallelled in the history of similar edifices within our city, and when the Top Stone is carried up, I trust it will long remain, as a monument of the liberal and refined taste of the Masonic Fraternity in the jurisdiction of Maryland.

EXPULSIONS.

The expulsion of Wm. H. Richardson and J. B. Rose, by Doric Lodge, for "publishing in the 'Masonic Review and Keystone' (of which they were the proprietors), a slanderous article against the Grand Lodge, Grand Master, and Building Committee of the new Temple," was confirmed.

SLANDERING.

Resolved, That slander and evil speaking by brethren one of another is alike unbecoming the character of a Free Mason and a gentleman — that it is cowardly and dastardly — and a good and sufficient cause of expulsion from the Order.

PRACTICAL SUGGESTIONS.

There is another point which has disgusted not a few brethren of our Lodges, which we are gratified to find has caused several Grand Lodges, to legislate upon, and which the Master of every Lodge should manifest a watchful guardianship over, and that is the use of the insignia and emblems of the Society in notices, advertisements, sign-boards, and other species of impiricisms. We do not know that the abuse of our emblems violates any "*ancient landmarks;*" but we are, and have been, surprised that their efforts at *reform* stopped short of the full measure of relief against any species of charlatanism with which the Fraternity is cursed. There is an extensive *quackery* practised upon the Craft much more disgraceful in the character and injurious in its consequences than the "square and compass" on sign-boards or affixed to advertisements, and which is even, by ignorant Masters, to the disgust of true Freemasons, permitted to be practiced within the precincts of a tiled Lodge. What we allude to this: Our Lodges are overrun with canvassers for newspapers, said to be published exclusively in the interest of Freemasonry, who ply their vocation even during the most imposing part of the ceremonial, with few exceptions, without let or hindrance; with prospectuses of new books; schemes to get instantly rich by embarking in a "Gift Concert Enterprise" bearing the quasi endorsement of a Grand Master; and others of like character, many of these also bearing the imprimature of Masons high in authority, and of distinguished titles. Lodges and individuals are induced to purchase or subscribe for these productions, solely for the reason that they are issued or highly recommended by brethren who *nominally* have rank and position, but soon discover that they have been "spending their money for that which is naught" and are led to the conclusion that masonic literature is but trash. Why these are not made the subjects of the supervision of the watchful brethren, and the Craft advised against this more disgraceful charlatanism, than the wearing of pins and rings and seals of enormous proportions, or the use of masonic emblems on sign-boards, etc., is greatly to be regretted, and is a matter of surprise to us.

The advanced state of Masonry has greatly increased the demand for true light and reliable information. The number of reading Masons has been multiplied; and this being well known, empyrics take advantage of it, and multiply their productions, with atractive titles professing to impart, through the means of *their new* Hand Books, containing more information than any other which preceded *their editions,* instruction essential to a knowledge of the art, or to guard by other publications, as they allege, against deception or imposition; but which in reality, contain only threadbare subjects, uninteresting and unimportant. These, we think, also should not have escaped the notice of the watchful brethren. It is the consequence of such neglect, that valuable standard publications, and the productions of the brethren of wisdom and intelligence, well qualified to impart useful instruction, are neglected for these *ephemera*, whose only excellence is their deceptive title, whose only effect is to "*put money in the purse,*" and lessen the character of the *pure* literature of Freemasonry, if not of Freemasonry itself. We, therefore, unhesitatingly state that Masonry has been "wounded in the house of its friends" that those who are under the most solemn obligations to protect its honor and purity, have permitted both to be tarnished by winking at the performance of such matters, and by the elevation of those who have caused, by their negligence or ignorance, reproach to be brought on its character.

Let none but the best and wisest brethren, therefore, be chosen to office, especially to that of Master. Let the members of Lodges avoid, as they would a pestilence, those who would thrust themselves forward and seek for office. Let them select the right men for the right places, for their best interests demand it, just as much as that they should guard well the ballot-box in the admission of candidates, and not throw open too wide the doors of Masonry, under the belief that quantity is the essential, and not the quality of those seeking entrance to our Temple.

Choose none but the best for officers, and the evils pointed out above will cease to exist. — *N. Y. Courier.*

NEW GRAND LODGE IN NEW BRUNSWICK.

A correspondent, under date of St. Stephens, N.B., sends us the following, and promises in due time to send us the official proceedings, when we shall be able to form a more correct estimate of the new Body than we can at present do. It would be gratifying to the Fraternity on this side of the line, and we are sure promotive of the peace and good fellowship of the brethren on the other side, if the question of supreme authority in both the Lower Provinces was definitely settled, as it should be. We can have nothing to do with schisms, but show us that which is lawful, and we will give it a fraternal welcome: —

The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, formed by a convention of sixteen Lodges on the 10th of October last, was last evening duly consecrated and dedicated according to ancient form and usage. The occasion was one of considerable interest to the members of the Fraternity, representatives of Lodges having attended from all sections of the Province, and there being present a very large gathering of members of city Lodges — so large, indeed, as to show that the apartments at present occupied by the Lodges in St. John do not now afford sufficient accommodation. The services were of the most interesting and impressive kind, and included the Installation of the Grand Master — performed by Past Master John Wilis, the Senior Past Master of the jurisdiction, and over forty years a member of the Craft — the Consecration and dedication of the Grand Lodge, and the Installation of its Officers by the M.W. Grand Master. The musical portion of the ceremonies, which were performed in a very efficient manner and gave great satisfaction, were under the direction of Brother Henry Card, the organist and Past Master James Robertson, who were assisted by a full choir of male voices. The Officers of the Grand Lodge are as follows: —

M.W. B. Lester Peters (St. John), Grand Master; R.W. William Weddeburn (St. John), Deputy Grand Master; R.W. Hon. William P. Flewelling (Clifton), Senior Grand Warden; R.W. David Brown (St. Stephen), Junior Grand Warden; V.W. Rev. William Donald, D.D. (St. John), Grand Chaplain; V.W. William H. A. Keans, M.P.P. (St. John), Grand Treasurer; V.W. William F. Bunting (St. John), Grand Secretary; R.W. John Richards (Fredericton), Senior Grand Deacon; W. Benj. R. Stevenson, M.P.P. (St. Andrews), Junior Grand Deacon; W. John V. Ellis and W. Robert Marshall (St. John), Grand Directors of Ceremonies; W. James MacDougall (Richibucto), Grand Sword Bearer; W. John Mullen (St. John), Grand Standard Bearer; W. Henry Card (St. John), Grand Organist; W. James Mullen (St. John), Grand Pursuivant.

Grand Stewards. — Past Masters — Edward Willis (St. John); S. S. Littlehale (Carleton); Hugh McKenzie (Richibucto); R. R. Call (Newcastle); John Wallace, M.P. (Hillsboro).

John Bowyer, Grand Tyler.

MASONIC MATTERS IN CUBA.

Some short time since, we informed our readers of the fact, that the police, by order of the government authorities in Cuba, had made a descent upon a Masonic Lodge in Havana, and arrested its members, as also that another Lodge at the same place, on hearing of the crusade, ceased its meetings. The following extract from a letter received from a brother, formerly an active member of a Lodge in this city, but now a resident of Puerto Principe, Cuba, will be found interesting, and throw some light on the subject: —

"In this island they have undertaken to build up Masonry, despite the opposition of the government, and I will tell you what occurred at *Sagua la Grande*, where a Lodge was started with the Governor of the place as Master. The authorities found it out, arrested the Master, and sent him off the island to Old Spain, but would not allow his family to accompany him. The members of the Craft, however, got secretly together, and raised $700 for him, on the spot, and have agreed to make him a monthly allowance of $100, pledging themselves also to take care of his family. During his sentence in Havana, there were seven Lodges in existence, and they were also surprised, and several arrests made. In this city a Lodge was started in August last. I attended a preliminary meeting in a room about *six feet* square, on a second floor; after that they procured another room for their regular meetings, about twelve feet square, with all the doors and windows shut up. You can imagine what the heat was in such a confined place, when you consider that the thermometer was 95 outside. The members had to go in one at a time, and at some distance from each other, and adopt the same rule leaving the Lodge. The increase of members was so large that they have since procured a large house, the doors and windows of which they have walled up, and fitted it up splendidly at an expense of three hundred doubloons. I attended the first meeting, but they were only able to hold one more, when the police entered, and arrested the keeper, the Master, and three or four more, who were subsequently allowed to go on parole. As I now write, the police are taking everything out of the Lodge room, and strict orders have been sent to them from headquarters to leave no stone unturned to discover where Masons meet, so as to crush Masonry in this island. Under such circumstances, it will be difficult to establish Masonry in Cuba. — *N. Y. Courier*.

"WE MEET UPON THE LEVEL."

In one great fact we find the principle of interest and crown of glory of Freemasonry. This is, that it is an institution for all the good, without regard to human distinctions. Wealth, honor, popularity, vulgar greatness, are here worthless coins. Generosity, honor, truth, silence, prudence, things little esteemed in the world, are here the only current money. Shall I tell you how and when this was most deeply impressed on my own thoughts.

There is a quaint and dear old Scottish town, reached by the "twa brigs of Ayr." There the "twa" stand, the old and the new, better friends than they were once, for the railway has threatened to erect a rival to them both; though as yet no hideous iron and trestle-work monster has provoked a new quarrel. This is —

"Auld Ayrwham ne'er a town surpasses
For honest men and bonnie lasses."

Pass on through beauteous Scottish scenery, and before far are the kirk o' Alloway, and a little on, the "Doon pours all its floods" under that one arched "Auld brig," scene of Tam O'Shanter's narrow escape. There, too, is the modern mausoleum, in memory of him who made all this famous, and there the cottage in which he was born. In this is the object of most interest to Masons, a picture showing the poet of the "Bonny Doon" in the very act of being made a Mason (though the uninitiated need never suspect that such is its meaning; you know the uninitiated make a great many amusing blunders about the meaning of symbols and signs). What now is the overpowering thought of the good Mason as he sees all this, or any other similar scene of the haunts of some distinguished brother? There are many such; Mt. Vernon, on the Potomac, is one. What is the lesson? It is not so much that Robert Burns was a

Mason, or that he received honor from sitting in the Oriental chair, no man can honor it. It is not that great names, or great men, dignify an Order. Not this. But this Ayrshire lad was of low extraction. No noble blood flowed in his veins. No worldly honors attended him. The wealthy and the great had for him few smiles, even so that he must now and then teach them that

"A man's a man for 'a that."

And this poor lad that the great met with frowns or supercilious, patronizing encouragement, this glittering intellect hidden under "honest din gray," Masonry found out. Him to whom stars and garters were unknown, the jewels of Masonry honored. Precisely such is the glory of Masonry. For you all know that here are no distinctions, and no rivalries, but one,— "Who can best work and best agree" — *Washburn.*

SECRESY OF THE BALLOT.

"NOTHING in Masonry is more sacred than the entire secresy and complete irresponsibility of the ballot." The 48th section of our by-laws, in order to secure complete secresy and irresponsibility, declares that "No Mason shall be required by the Master or Lodge to give his reasons for the vote which he has deposited," for the very secrecy of the ballot is intended to secure the independence and irresponsibility of the Lodge of the voter; and in order that any brother who has rejected a brother through misapprehension or by mistake, may correct the same, the 42d section of the by-laws provides that he may have the opportunity, at a future meeting, of correcting his vote; but this is done of his own free will, without inquiry, request, or influence. In Masonry, all brethren stand on a level in the duties, obligations, sacrifices, and burdens; there is not in theory, and there should not be in practice, any inequality. It is not supposable, among Master Masons, that there are any who would reject a candidate through malice, envy, ill-will, anger, jealousy, or spleen; if any Lodge has admitted to its fold any who can be guilty of such base conduct, it is her misfortune — perhaps her fault — and for which there is no masonic remedy. The right to reject a candidate is a clear sequence of the right to vote, and is as clear and sacred as is the right to elect. The ballot is not spread to elect a candidate alone, but to determine whether the candidate shall be rejected, and for the further protection of the weak, of the timid, or the poor, the secret ballot is spread. The duty to reject is as clear as the duty to vote; and that duty is to be the result of conscientious convictions in each brother's breast, and he votes upon those convictions in the presence of Deity alone.

The rejection of a candidate, when declared, is to be shared in silence by every brother, no matter how unpleasant; for, if any one states how he voted, he violates the secrecy of the ballot, and thereby violates his obligation.

The more shields there are thrown around the ballot, which is the great safety-valve of Masonry, the better. — *Grand Master, Ill.*

PROVINCIAL GRAND LODGE OF FREE AND ACCEPTED MASONS OF BRITISH COLUMBIA, R.S.*

PURSUANT to Notification, the Representatives of the different Lodges in the jurisdiction assembled at the Masonic Hall, in the City of Victoria, Vancouver Island, B.C., on Tuesday, the 24th day of December, A.D. 1867.

Present.

The Right Worshipful the Provincial Grand Master, J. W. Powell, Esq., M.D., in the Chair.

W. Brothers N. I. Neustadt, Acting D.P.G.M.; E. C. Holden, Acting P.G.S.W.; M. W. Waitt, Acting P.G.J.W.; A. C. Campbell, Acting P.G. Treasurer; A. G. Richardson, Acting P.G. Secretary; Rev. Thos. Somerville, P.G. Chaplain; R. H. Adams, P.G.S. Deacon; J. E. Hunt, P.G.J. Deacon; P. J. Hall, Acting P.G. Tyler.

The Provincial Grand Lodge was then opened in Due Form with solemn prayer. The Provincial Grand Master then exhibited his commission, by virtue of which he had called them together. He expressed his regret that some more competent brother had not been selected to fill the high and distinguished position which had been conferred upon him; but relied upon the kind and fraternal assistance of his brethren to aid him in the proper fulfilment of all his duties. He congratulated the Brethren of the Order upon the establishment of a Provincial Grand Lodge, and regarded it as the harbinger of the future prosperity and extension of our Ancient and Honorable Order in this Colony. The great distance of Scotland, the uncertainty of mail communication causing often tedious delays in correspondence, had all contributed in completing the isolation of Scottish Freemasons in British Columbia, and preventing the extension of our grand jurisdiction in this Colony. The establishment of a Provincial Grand Lodge would happily put an end to all of these serious obstructions to our growth and success, and place us in comparatively an independent position. He announced that already he had granted two Dispensations by virtue of the commission which he had the honor of holding. First, a Dispensation to Cariboo Lodge — evidence of the enrollment of which as No. 469 upon books of our Grand Lodge had been sent him by the R.W. Grand Secretary; but unfortunately the Charter had not come to hand, and as the Brethren of that locality would experience serious inconvenience from a further delay of five or six months, he had granted the R.W. Master and Officers a working letter, pending the arrival of the Charter, and was now happy to announce to brethren and representatives of that flourishing Lodge here present, that the missing Charter had at last arrived and had been duly forwarded to its proper destination. The other was a Dispensation to a number of brethren at Nanaimo who had petitioned to the Grand Lodge for a Charter of Erection as Caledonia Lodge, and at the same time had placed in his hands their prayer for authority to Work, pending the arrival of a Charter. As their petition had the cordial indorsement and recommendation of the Lodge at present existing at Nanaimo, he had granted them his power to Work as Lodge Caledonia (under Dispensation), pending its confirmation by our Grand Lodge, and he hoped ere long to announce its regular enrollment as a duly chartered and prosperous Lodge of this jurisdiction. The Provincial Grand Master then alluded to the erection of his Provincial Grand Lodge, and expressed his great regret and disappointment in being unable to welcome the Most Worshipful the Grand Master and Grand Officers of the Grand Lodge of Washington Territory, the Grand Secretary of which had intimated their intention of responding to his invitation and being present to conduct the Installation of Grand Officers. The unfortunate irregularity of steam communication between this city and the adjoining territory at this particular time had prevented the anticipated pleasure, and he would therefore proceed to the appointment and Installation of Officers of the Provincial Grand Lodge for the ensuing year.

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* As the beginning, the foundation stone, of the organization of Masonry in British Columbia, we give these proceedings in full, as forming a chapter in the future history of the Order in the Province.

The following brethren were then appointed, invested and proclaimed Provincial Grand Officers for the ensuing year, viz.: R.W. Norton I. Neustadt, Provincial Deputy Grand Master; Worshipful R. H. Adams, Provincial Senior Grand Warden; W. John E. Hunt, Provincial Junior Grand Warden; W. J. Robertson Stewart, Provincial Grand Treasurer; W. A. G. Richardson, Provincial Grand Secretary; W. Rev. Thos. Somerville, Provincial Grand Chaplain; W. A. C. Campbell, Provincial Senior Grand Deacon; W. E. C. Holden, Provincial Junior Grand Deacon; W. H. B. W. Aikman, Provincial Grand Sword Bearer; W. Philip J. Hall, Provincial Grand Tyler.

The R.W. Provincial Grand Master then concluded the ceremony of Installation in the usual manner and proclaimed to the brethren that the Provincial Grand Lodge of British Columbia was now duly instituted.

The several brethren invested as Grand Officers then returned thanks to the Provincial Grand Master for the honor conferred by appointing them to the first Provincial Grand Lodge of British Columbia, and assured him of their cordial assistance and co-operation in forwarding the interests of the Grand Lodge.

The Provincial Grand Master then announced his intention of paying his first official visit to Vancouver Lodge, No. 421, on St. John's Day, the 27th inst., and installing the officers elect of that Lodge, and requested the assistance and attendance of his officers for that purpose.

No further business offering, the Provincial Grand Lodge was then closed in Due Form with solemn prayer.

A. G. RICHARDSON,
Provincial Grand Secretary.

St. John's Day, December 27. Special Meeting of the Provincial Grand Lodge.

Agreeably to notice, the Provincial Grand Lodge of British Columbia, assembled at Masonic Hall, in the City of Victoria, at high Twelve on St. John's Day, where the Lodge "Vancouver," with visiting brethren from all the Lodges of our sister jurisdiction in the Colony, were then in Regular Communication, and after having been announced as waiting admission, were admitted, received and saluted with the customary grand honors.

The Provincial Grand Master, having been warmly welcomed and conducted to the East, and his officers having occupied corresponding stations in the Lodge, he thanked the assembled brethren for the cordial reception which had been given them. He tendered his reciprocal good wishes, assured the Lodge of his earnest desire to forward its interests, and trusted that his appointment and the formation of his Provincial Grand Lodge would be conducive to the prosperity of the Order generally in this Colony. As much time had already been consumed in completing the business of the Lodge for the past year, he would at once proceed with the object of his present visit, viz: the Installation of Officers elect.

The following brethren were then invested and proclaimed officers of the Lodge for the ensuing masonic year, viz: R.W. M. W. Waitt, Master; Br. S. Duck, Senior Warden; Br. F. H. Lamb, Junior Warden; Br. F. J. Weissenburger, Treasurer; Br. H. E. Seelye, Secretary; Br. Rev. Thos. Somerville, Chaplain; Br. Samuel Harris, Senior Deacon; Br. Wm. Jackson, Junior Deacon; Br. William Dalby, Inner Guard; Br. P. J. Hall, Tyler.

The important and impressive ceremony of Installation having been concluded, and the R.W. Provincial Grand Master and officers of the Provincial Grand Lodge having vacated the chairs, the R.W. Master, on behalf of his Lodge, presented, with a most appropriate address, a magnificent gold Past Master's jewel, to the retiring Master, R.W. Br. R. H. Adams, and thanked the Provincial Grand Master for his attendance as follows:

"Right Worshipful Sir, — On behalf of the Officers and Members of Vancouver Lodge, over whom I have been called upon, by their suffrages, to preside, permit me to thank you, and through you the Officers of the Grand Lodge, for the very able and agreeable manner in which you have performed the ceremonies of our Installation. The ability and zeal which has ever characterised your actions in connection with our Ancient and Honorable Order, would alone make it a pleasing duty, as the Master of this Lodge, to tender you the warmest thanks of its members. But the pleasure is doubly enhanced in the present instance, owing to the new character in which you appear before us, and I have no hesitancy in assuring you that among the pleasing recollections of after life, not the least will be that of having participated in the first Installation by the first Provincial Grand Master of British Columbia."

To which the Provincial Grand Master replied: —

"Right Worshipful Sir, — In responding to the most kind and fraternal sentiments which you have expressed for yourself and those whom you have the honor of representing, permit me to return my heartfelt and reciprocal gratitude. Although received and honored by you in my capacity as Provincial Grand Master, I flatter myself that I am one of yourselves, and that my humble abilities, so kindly and generously referred to, are without avail in fulfilling the duties of my office unless with the assistance and co-operation of you all. Let me thank you for this free expression of your kindred good wishes and to assure you of my humble endeavors whenever required by the principles of our Ancient and Honorable Order generally."

The Lodge was then closed in Due Form.

The celebration of the day was concluded by a grand ball given by Vancouver Lodge, under the patronage of the Provincial Grand Lodge, in the evening, at Alhambra Hall.

A. G. RICHARDSON,
Provincial Grand Secretary.

THE LATE KING OF BELGIUM. — HIS INITIATION.

The Supreme Conseil ordered her daughter Lodges to go in mourning for three months, on account of the death of King Leopold, who was Protector of Masons in Belgium. King Leopold was initiated at Berne, Switzerland, of which the Lodge *Zur Hoffnung* gives the following account in her late report to the Grand Lodge of Switzerland:

"Br. Leopold, of Saxe Coburg, King of Belgium, was not personally initiated in our Lodge, but through his proxy, and was considered an honorary member of the same until his death. The Lodge at that time worked under the Grand Orient of France, which will explain to you the mode of initiation, the particulars of which are contained in two documents, deposited in our archives. The first is dated the first of the seventh month, 5813. The Worshipful Master communicates to the Lodge, that the Prince of Saxe Coburg has expressed the wish to be received in the Order, and to become a member of the Lodge at Berne; but that his present position made it impossible for him to appear personally in the Lodge. In consideration, therefore, that the initiation of his highness was important to the whole Order, and a high honor to the Lodge; and that, according to our laws, every Chev.·. R.† has the right to disseminate light, where there are no regular working Lodges; that the M.W. Brother Von Schifferlin, a member of our Lodge, possesses that right by virtue of masonic rank, the assembly resolves, by a vote of eighteen against two, that Brother Von Schifferlin be authorized to initiate him in the name of the Lodge *Zur Hoffnung*, in the Orient of Berne, provided he fulfils the masonic obligations to the best of his ability."

Another is of the ninth of the tenth month, 5813, and is as follows: —

"A letter from M.W. Brother Von Schifferlin was read to the Lodge, in which he asks for power to pass and raise the Prince of Coburg, at the same time expressing the wish that the brethren might make the Prince an honorary member of the Lodge. Considering, then, that the Prince of Coburg had been lawfully initiated, but not being able as an Entered Apprentice to derive in all cases the advantages to which he is entitled by reason of his position and the noble sentiments that animate him, the Lodge *Zur Hoffnung* declares that she authorizes Brother Von Schifferlin to invest the Prince of Coburn with the second and third degrees of Symbolic Masonry; that she furthermore elects him an honorary member, and furnishes him with a diploma to that effect."

The Prince subsequently received the degrees of the A. and A. rite. When he ascended the Belgium throne, in 1831, masonic labors had been interrupted by political occurrences, and Masonry was at a low ebb: the brethren, however, gradually resumed work. The Supreme Conseil was then the only supreme masonic authority in the kingdom; but the Belgium Masons, who worked according to the modern French rite, united in 1832, and created the Grand Orient, of which the King became Protector.

MASONRY AMONG THE INDIANS.

Among the Cherokees, Choctaws, Chickasaws, Creeks, Seminoles, and other Southern Indian tribes, there has existed from time immemorial a secret fraternity of sworn friends, having signs, tokens, and words, known only to themselves, and confined to the male population. The form of initiation is said to be simple, but their obligations to each other are held to be of the most solemn and binding nature through life. If one of the fraternity is in danger or trouble, his claim for the protection or aid of his brethren is not to be disregarded; and, if at any time, flight from his enemies becomes necessary, he is at liberty to mount the horse of a brother and flee from his persecutors. I am informed by many intelligent Indian Freemasons, that there is enough in the ceremonies and obligations of this fraternity to justify the conclusion that it had a genuine masonic origin, though at what period, it is impossible to determine; perhaps centuries before this continent was known to the Anglo-Saxon race.

An instance is related to me by Judge Field, of the Cherokee nation, wherein a party of United States Commissioners, sent to treat with the Seminoles in Florida, early in the present century, when surrounded by enraged savages, and about to be put to death, were saved by a half-breed attached to the Commission, who gave the mystic sign of the fraternity, which, in a moment, turned the fury of the savages into the warmest demonstrations of friendship. "The grand hailing sign," if not derived originally from genuine Masonry, answered every purpose in saving the lives of these white men, and who can say that it had not a true masonic origin?

Another peculiar and striking feature in this Indian fraternity is found in the fact that, in starting out upon the hunt or war-path, the Indians form in groups of *three*, *five*, and *seven*, who, on such occasions, adhere to one another even to the death. These mystic numbers, three, five, and seven, are significant to Masons, and their existence among this Indian fraternity cannot be supposed to be the result of mere accident, for they are traditional numbers, and are adhered to with the most scrupulous fidelity. If this custom is not a vestige of Freemasonry, the coincidence is at least somewhat remarkable, and it reminds us of the sworn friendship between Jonathan and David, anterior to the time Freemasonry assumed form under the Jewish fathers.

We cut the above from one of our exchanges, and give it for what it is worth. We have no faith in Indian Masonry, further than it is derived from some of our border Grand Lodges.

ORIGIN OF THE NAME "ENTERED APPRENTICE."

In Charge IV., as published in the *first* edition of Anderson's "Constitutions," we are informed that an "Apprentice" must "be a perfect Youth, having no Maim or Defect in his Body that may render him uncapable of learning the Art, of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time, even after he has served such a Term of Years as the Custom of the Country directs."

In the *new* Book of "Constitutions" by the same author, published by order of the Grand Lodge of England in 1838, we find this Charge altered so as to read as follows: —

"No Master should take a Prentice that is not the son of honest parents, a perfect youth without maim or defect in his body, and capable of learning the mysteries of the Art; that so the lords (or founders) may be well served and the Craft not despised; and that when of age and expert, he may become an Entered Prentice, or a Freemason of the lowest degree, and upon his due improvements, a Fellow-Craft and a Master Mason, capable to undertake a lord's work."

We thus see that the term *Entered* Prentice is used to designate an *expert man*, who having in *youth* served his Prenticeship, is *Entered* among the Fraternity, thus being *Accepted* as a *Free* Mason and Fellow of the Craft. "His Royal Highness, Francis, Duke of Lorrain, was made an Entered Prentice and Fellow-Craft" at the Grand Lodge of England, May 14, 1731.

The burden of the "Enter'd Prentice's Song," first published with Anderson's "Constitutions" in 1723, is a "Free and an Accepted Mason."

Previous to 1717, the nobility and learned men were made Masons and *Accepted* as such by the Fellows of the Craft without any Apprenticeship.—*Masonic Sun.*

MASONIC CHIT-CHAT.

The Pope and Masonry in the 14th Century. — Aubrey, in his "Natural History of Wiltshire," England, (in the Royal Society Library,) says: — "Sir William Douglas told me, many years since, that about Henry III's time,(1384) the Pope gave a bull or patent to a company of Italian Freemasons to travel up and down over all Europe to build churches. . . . They have severall Lodges in severall counties for their reception; and when any of them fall into decay, the Brotherhood is to relieve them, &c."

Grand Masters of England. — Of the thirty-six Grand Masters who have presided over the Grand Lodge of England since the revival in 1717, thirty have been noblemen, and three princes of the reigning family.

The Grand Lodge of Saxony refuses to hold masonic intercourse with the Grand Lodge of Belgium until the latter shall forbid the discussion of religious and political questions in its Lodges. This is right, and of more importance than it at first sight appears to be. There has been for some years past a tendency in the continental Lodges to infidelity; or, more correctly speaking, the infidels connected with them have been directing their influence and talents to give to them the character of infidel clubs, by excluding from their altars the Bible, and from their rituals every reference to a spiritual religion or the existence of God. These efforts have been so far successfully resisted by the Grand Orient of France, and it is to be hoped and presumed that they will meet with the same fate in all the other Grand Lodges, though we are inclined to believe that the infidel party is in the ascendancy all over the continent. At all events, it is strong, powerful, and talented, particularly in France and the German States. It must be kept out of Masonry, for it will kill it wherever it obtains a foothold. The two cannot live together.

Grand Council of Illinois.—This body held an annual assembly at Springfield in Oct. last. The G. P., in his opening address, which is a very neat affair, says: "It is with unfeigned pleasure that I am able to say that peace and harmony, which are so essentially necessary to the prosperity and growth of our Order, prevail. Our relations with sister Councils are all of the most fraternal kind, and the future prospects of Cryptic Masonry in Illinois are, to say the east, of the most encouraging nature." We notice nothing of particular interest in the Proceedings, except a complimentary notice in a memorial page of the death of our late much esteemed friend and companion Michael J. Noyes, of Pittsfield, Illinois, where he died on the 29th of March last, aged 76 years. He was an estimable brother and true friend. We find appended to the pamphlet an interesting report on foreign correspondence by Companion H. G. Reynolds, which is of course a well-drawn paper.

Tyrian Lodge. — Presentation. — We learn from the Gloucester "Advertiser" that, on the evening of the 31st Dec., the Brethren of Tyrian Lodge, Gloucester, presented their excellent W. Master, Bro. Wm. Babson, with a rich and elegant silver Tea Service. The presentation was made by W. M. Fitz J. Babson, of Acacia Lodge, who briefly stated that the gift was purchased with funds contributed by the brethren, as a testimonial of their esteem and appreciation of the assiduity with which the Worshipful Master had performed the duties incumbent upon the office. The affair had been kept a profound secret by the donors, and the recipient was taken completely by surprise — so much so that he could scarcely control his emotions. In words befitting the time and occasion, he accepted the beautiful testimonial, remarking that he should ever consider it the proudest moment of his life, and trusted that he would ever merit the confidence of the Craft. At the conclusion of the meeting, the brethren adjourned to Logan & Co.'s saloon, where an oyster supper was partaken of, and an hour spent in a most social and truly fraternal manner.

Grand Encampment of Virginia.— The Grand Encampment of Virginia, at its last annual session, adopted a resolution instructing its delegates to the Grand Encampment of the United States, to be held at St. Louis, in September next, to take such steps as may be necessary to withdraw the former from the jurisdiction of the latter body.

Orient Lodge. — The public installation of the officers of Orient Lodge for 1868 took place on the 6th of February, in Village Hall, South Dedham, and was an occasion of much interest and enjoyment to the members and their friends, who were present to the number of 250 or more A substantial repast was provided, and was followed by speeches, music and singing, until a late hour, the lady guests taking a prominent part in the proceedings. The following is a list of officers installed: W. H. Gay, W. Master; H. R. Jencks, S. Warden; G. L. Rhoads, J. Warden; Joseph Day, Treasurer; M. W. Sanborn, Secretary; J. A. Rhoads, S. Deacon; A. M. Shapleigh, J. Deacon; G. H. Morse, S. Steward; Anson Morse, J. Steward; Rev. Geo. Hill, Chaplain; S. E. Morse, Marshall; W. E. Rhoads, Tyler.

Errata. In No. 3, present volume, page 79, we spoke of Companion W. P. Fanning, of the Committee on Foreign Correspondence, in the Grand Chapter of North Carolina, as making a valuable Report to that body, whereas, it was Companion Thomas B. Carr, the Chairman, that made the Report. From our familiarity with the name of our Excellent Companion Fanning, we inadvertently credited him, instead of Companion Carr.

Page 86, same Vol. and No. we committed the same error, and attributed the comments of Companion Carr on the Report of Companion Johnson, made after reading the happy addresses of Companions Waterhouse, and Martin, together with the able Report of Companion Martin, M.E.G.H.P. and credited the same to Companion Fanning. They were the words of Companion Thomas B. Carr, the very efficient Grand Secretary of the Grand Chapter.

We beg pardon of Companions Fanning and Carr.

Old Curiosity Shop, by Dickens, has just been received by Lee & Shepard from the publishers, Peterson & Brothers, Philadelphia. It makes the *sixteenth* volume of their wonderfully cheap and elegant edition of these popular works. Twenty-five cents for the entire work!

We have also received from the same publishers, the *second* volume of their equally cheap and beautiful series of Scott's Novels. When Ivanhoe can be bought for twenty-five cents, no lover of Scott can afford to be without it.

Little Dorrit. — Peterson & Bros. have just issued this fascinating story as the *fifteenth* volume of thier popular, cheap edition of Dickens's works *for the million*. It makes a handsome volume of 317 pages, printed in clear type and on good paper, and is sold for *thirty-five cents!* Surely no admirer of Dickens need be without a copy of his works, at this low price. The volume before us is worth the cost for waste paper. For sale by Lee & Shepard, and every lover of Dickens should buy it.

Waverly. — Peterson & Bros., Philadelphia, have sent us the first volume — "Waverly" — of their cheap edition of Scott's novels. It is beautifully printed on new type and good paper, and sold for 25 cents a volume, or five dollars for the complete set of twenty-six volumes. It is the cheapest publication ever issued in this country, and leaves no excuse for not finding a set of these admirable tales in every intelligent family in the land. For sale at Lee & Shepard's, Washington Street.

The Masonic Sun is the name of a new masonic paper just started at Wilmington, N. C. It is well conducted.

Kelley's Weekly is the name of a new and popular pictorial journal just started in New York. Its illustrations are some of the finest we have seen in any work of this description, and its literary department is ably supplied. It is for sale at the periodical depots.

Correction. — The paragraph on page 77 (Jan.) of this Magazine, headed "Landmarks," should have been credited to "The Freemason," St. Louis, instead of to the "Masonic Review." We copied it from a contemporary, and gave the credit as we found it.

Rebold's History of Freemasonry, says the New York Dispatch, "is a work that we have already noticed in these columns. Its translation (from the French) is now sought to be sold throughout the country, and it is proper that the Craft should be warned against it. This, or any similar book, which conveys the repugnant idea, the masonic infidelism, that a man can be a Freemason and not believe in Deity, or that a Lodge can exist without recognizing, and at all times asserting, the existence of the Supreme First Cause of all things, should be placed under the unequivocal ban of every Craftsman."

Quixotic — Bro. Rob Morris's expedition to the Holy Land in search of masonic remains!

LL.D. — An honorable affix when properly and worthily bestowed, — a folly and a disgrace when self-appropriated by mountebanks for purposes of imposition, or accepted at the hands of such by better men, for the gratification of an inordinate vanity.

THE
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THE MYSTIC WORD, OR INEFFABLE NAME.

Throughout the entire system of Freemasonry, says Dr. Oliver, whether practised by Heathens, Jews, or Christians, as in successive ages we find it to have been, the Mason-word * always appears surrounded with a peculiar mystery. Its various modifications, as it passed through the hands of those people by whom it was consecutively preserved, have been the theme of endless speculation; and there is no nation, kindred, or people, with whom it has not constituted a curious subject of inquiry. Even its pronunciation has been variously interpreted; and some have gone so far as to refrain altogether from using it, until, as it is now believed, the true pronunciation is irrecoverably lost.

The same thing is said to have happened amongst the Jews respecting the name of Jehovah. They were afraid the heathen should get possession of it, and, therefore, in their copy of the Scriptures, they wrote it in the Samaritan character, instead of the Hebrew or Chaldee, that the adversary might not make an improper use of it; for they believed it capable of working miracles, and held that the wonders in Egypt were performed by Moses, in virtue of this name being engraven on his rod, and that any person who knew the true pronunciation would be able to do as much as he did. In like manner, the heathen had names of their gods which it was not lawful to utter, lest nature should be subverted and the earth dissolved.

The followers of Mahomet, continues our authority, have also a tradition that there is a secret name of the Deity which possesses wonderful properties, and the only method of becoming acquainted with it is by being initiated into the mysteries of the Ism Alba. Lane has illustrated its power by an anecdote from the Koran. It appears that two rebel angels, named Haroot and Maroot, were believed to be confined in the subterranean caverns which exist amidst the ruins of Babylon, and there suspended by the feet for an indefinite length of time. They had been sent amongst mankind as examples, and had sinned, for which this punishment was inflicted on them. The celebrated Mujahid visited them under the guidance of a Jew, who particularly cautioned him not to mention the NAME OF GOD in their presence; but when he beheld them, like two mountains, suspended upside down, he expressed his astonishment by uttering the forbidden NAME; on which the two angels became so violently agitated, that they almost broke the irons which confined them, and Mujahid and his guide fled in the utmost consternation.

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* The trisyllable word of the Lodge; having, as we think, its synonym in the triune word of the Chapter. — Ed. Mag.

"From the above belief amongst the Jews, enforced by the consideration that the Shekinah actually delivered oracular responses to the high priest, the idea of attaching oracles to the heathen temples probably originated; and in all cases the power was supposed to result from a cabalistic use of the name of the deity; and these superstitions descended to the Mahometans and the Christians. It was commanded in the Jewish law that sentences from the Scriptures should be inscribed on the door-posts of their dwellings; and therefore the Jews had a custom of writing the Decalogue on a square piece of parchment, which they *rolled up and put in a case;* and after inscribing *the name of God* within a circle on the outside, they affixed it to the door-posts of their houses, or private apartments, and considered it a talisman of safety.

"It was probably from this custom that the Prophet of Mecca recommended his followers, when they closed their doors at night, to repeat *the name of God*, which would render them impervious to the intrusion of evil genii. The Arabs have some curious anecdotes respecting the use that Solomon made of the sacred name. It was engraven on a seal-ring, composed of brass and iron, mixed. By virtue of the former he commanded the good, and by the latter, the evil genii. His power over them was unlimited, and they add that it was by their aid that he built the temple at Jerusalem. By pronouncing the name, his minister Asaf transported the Queen of Sheba to his presence, and performed other wonderful works."

The magicians of England made a similar use of the sacred name of God. "When one of them desired to practise his art, he put on his magical robes, accompanied by an invocation in this form: 'By the figurative mystery of this holy vestment, I will clothe me with the armor of salvation, in the strength of ADONAI, to whom be glory and praise forever.' After other ceremonies, which are of no moment here, he invokes the spirits 'by the strong and mighty NAME of JEHOVAH, by his holy name TETRAGRAMMATON, and by all the wonderful names and attributes, Dadai, Sillon, Paracletos, &c.' We have the authority of King James for saying that in his time spirits were invoked by the use of 'circles and *triangles, double and single.*' And, as with the Jews and Mahometans, the Christians of the middle ages were imbued with a firm belief that the name of God was a powerful protection from unclean spirits."

It is well known to all brethren who have advanced beyond the Lodge, that there are a great number and variety of words used in the different branches and degrees of the Order as names for the Supreme Being; and, in view of the fact that most of these words or names are derived from the early and now obsolete languages, it is not surprising that many of them have become corrupt and meaningless; that not only the pronunciation, as in the case of the "ineffable name" among the Jews, but the orthography, and, in some instances, even the true interpretation of the word should have been lost. We had occasion, in one of the early volumes of this Magazine, to point out an important example of this kind in the Ritual of the Chapter, where the *triune* word, so to speak, had been made to give way to a senseless barbarism; and it might not now be an uninteresting or profitless subject of analytical investigation to inquire whether the "MASON WORD," as our learned brother Dr. Oliver calls the principal word, or more correctly, perhaps, *words*, of the Lodge, were not orginally, and, if so, should not now be interpreted as the *synonym* of what we have above called the *triune*, or, if better, the trisyllable word of the Chapter. Though differing widely in their present orthographical construction and etymology, if they have any, we think it possible that such an inquiry would show that they have the same symbolic reference, teach the same lesson, and should receive the same interpretation; in short, that they were orginally the same words, and that their true significance and unity of reference still remain unchanged, though so greatly corrupted and obscured that they are not correctly appreciated.

Dr. Oliver but repeats an historical fact when he says that the various modifications of the ineffable *word* have been the theme of endless speculation, and that "some have gone so far as to refrain altogether from using it, as it is now believed the true pronunciation is irrecoverably lost:" and he might have added with equal truth that the "Mason word" itself has undergone the same trials and been subjected to so many modifications and changes, that, as now used in this country and in the English Lodges, it is not recognizable as belonging to any language, living or dead. In this it has shared the fate of the corresponding words in the Chapters. But admit that the original word is now a matter of conjecture, we still think there can be little doubt, that, reasoning from analogy, it was intended to be received as designating, in one or more languages, the name of the Supreme Being, and that in this respect it agreed with the Ineffable Name of the Jews. That the latter was in use in the Lodges as late as the beginning of the last century, is a fact well known to every masonic student; though its precise application then, if it had any more than a general one, is not now easily determined. Analogy would give it the place and symbolic significance of the present word; but this is not perhaps of much importance. The error, or change, whatever it be, and however it originated, exists, and there is little probability that it will ever be corrected. It is too indelibly fastened upon the Ritual, and is too universally accepted to admit of correction. There is one thing, however, which can be done, and which the increasing intercommunication between the brethren of the Old and New World renders it particularly desirable, if not positively requisite, should receive the attention of the Fraternity in this country at least. It is not probably very generally known among us that there is a singular and unaccountable incongruity in this essential particular between our own practice and that of the Lodges on the Continent of Europe, inasmuch as the word used by us is not the word used by them; and what is still more remarkable is the fact that both the French and American words, if we may so call them, are used in connection in the Lodges in England and throughout the wide jurisdiction of the Grand Lodge of that country! This was one of the unfortunate results of the union of the ancient and modern Masons in London in 1813. The two words are said to be of "similar import," but this is a mere conjectural interpretation, since the etymology of one of them at least is not traceable; while, although the other has an etymological existence and admits of a grammatical interpretation, it was undoubtedly chosen to supply the defect of the former, and to meet the definition which ignorance and mispronunciation had assigned to it. But be this as it may, all intelligent brethren will admit that the best interests of the institution demand, in the important particular we have been considering, if not a precise agreement, at least a more perfect unity of practice in the Lodges throughout the world than at present obtains. And since the mountain will not come to Mahomet, it is the part of wisdom that Mahomet should go to the mountain; or, in other words, since our European brethren will not agree to cut off from the ritual what we believe to be an excrescence, it may be the part of wisdom, that we, for the sake of uniformity, should follow the example of the Grand Lodge of England, and recognize it, so far at least as may be necessary to enable our initiates to meet their brethren abroad with a better understanding and on terms of greater equality. As the matter now stands, it is a source of annoyance, and not unfrequently of mortification and disappointment, to American brethren visiting Lodges on the European continent. The requisite information can be easily communicated to the Lodges in this country, through the several Grand Lodges; and it can be had by them of brethren acquainted with the foreign practice. This would not involve any change of the Ritual or sanction of the innovation, further than might be implied by the use of it as a matter of information and self-protection. And it may not be out of place here to add that there are some other points of difference in the ritual of our English brethren which it might be advantageous to the institution, and serviceable to brethren going abroad, to have more generally known and explained in our Lodges. Without an absolute uniformity in all its essentials throughout the world, the institution must ultimately become local or national, and thus lose its ancient and distinctive character as a universal society.

The subject is one difficult to discuss in the pages of a public journal, but if we have been sufficiently clear to enable the intelligent reader even partially to understand us, our object has been accomplished.

ORDER OF HIGH PRIESTHOOD.

The Grand Chapter of New York, at its late Communication, adopted the following resolution on the necessity of this Order, as prerequisite for presiding over its Chapters: —

Resolved, "That it is the imperative duty of a High Priest elect to receive the Order of High Priesthood, and no High Priest shall be permitted to preside over his Chapter after the Annual Convocation of the Grand Chapter, next succeeding his election, until he shall have received the order which shall be conferred under the direction of this Grand Chapter immediately after the opening, and without fee, none being present but regularly covenanted High Priests. And in the event of a Companion entitled to the Degree being unavoidably absent, the Grand High Priest, shall issue his Dispensation to have the Degree conferred in such manner as his judgment shall dictate."

EARLY ARCHITECTS AND BUILDERS.

BY BRO. O. KLOTZ.

THE first society of antiquity with which Freemasonry appears to stand in an historical connection are those corporations of architects which, with the Romans, existed under the name of *collegia* and *corpora*.

The first corporations of builders were established in Rome under the name of *collegia fabrorum*, with many other societies of mechanics and artificers, *collegia artificum*, by Numa Pompelius, the second king of Rome, who reigned from 714 to 672 before the Christian era.

During his reign he introduced many salutary reformations, and among these were the establishments of those collegia, after the model of the Greek colleges of artificers and the societies of priests. Numa, though not a warrior, possessed all the qualities of a lawgiver and a just and wise ruler. He also instituted for these collegia proper meetings and certain religious rites.

According to the laws of the twelve tables, which were framed in 451 B. C. by a law commission composed of ten patricians, and appointed under the consulate of Appius Claudius Crassinas and Titus Genucius Augurinus, the collegia had a right to make their own laws, and could conclude certain treaties with each other, if nothing was contained therein contrary to the public laws, which were conformable with Solon's legislation.

Such corporations, particularly the craft connected with hydraulics, naval and civil architecture, early became dispersed through all the provinces of the Roman State, went on continually increasing, and co-operated most powerfully in propagating the Roman customs, science, art, and laws. They, as it were, cultivated the soil which the sword had gained.

Being formed in those early times in which States and social religious exercises were formed after the model of a family, as an inseparable unity or ensemble, these Roman collegia, besides their integrity in the arts, were at the same time civil companionships and religious unions.

This peculiarity of character, so productive to the development of mankind, was preserved by these collegia, particularly those of architects, to the end of the Roman Empire, and transplanted into the corporations of architects of the middle ages already mentioned; because the constant mingling of religion in law, politics, and science, by no means ceased in the middle ages; on the contrary, in some particulars, a still closer union was effected.

As the Roman collegia held their meetings with closed doors, nothing was more natural than that they should become, in times of violent political agitation, the place of political parties and religious mysteries, secret worship, and doctrines of all sorts. The Roman emperors of the first centuries limited the collegia as much as possible; but the later governments favored them so much more.

In the corpus juris are contained several lists of mechanics and arts legally existing and free from taxation in the third and fourth centuries; among which we find those of architects, ship builders, machine builders, builders in ballistae, painters, sculptors, workers in marble, masons, stone cutters, carpenters, &c. There was no town at all important, no province ever so distant, where some of the collegia just mentioned did not exist, to the downfall of the western and eastern empires, with their peculiar constitutions, and having, more or less, a religious character. These corporations of artificers, whose occupations were connected with architecture, were ordered by command of the emperor to come from all parts of the empire to assist in the building of large cities, palaces, churches, &c. Similar artificers also accompanied each Roman legion.

Many of such Roman corporations existed in Britain during the Roman conquest, where they were divided in the legions and cities. The same was the case in Spain, in France, or the Rhine, and on the Danube. In Britain, these collegia vanished with most of their works when the Picts, Scots, and Saxons devastated the country; but in France, Spain, Italy, and in the Greek empire, they continued to flourish; and from these countries the Christian Saxon rulers of Britain, particularly *Alfred* and his grandson *Athelstan*, (the former who reigned from 871 to 900, the latter who ascended the throne in 925,) induced a number of artificers and architects to England, in order to build castles, churches, and convents.

It may here be mentioned, as a parenthesis, that Alfred, who was surnamed the Great, divided the twenty-four hours of the day into three equal parts: one devoted to the service of God, another to public affairs, and the third to rest and refreshment. Although these foreign artists and the few who had survived the ravages of the barbarous tribes were Christians, and though most of their leaders were clergymen, yet the corporations which they had formed had no constitution than those transmitted to them from the Roman colleges, which were spread over all Christian Europe, and the character of which is still to be learned from the Corpus Juris Romani in general, and from the building corporations of the western and eastern Roman empire in particular.

The constitution, consequently, was the same which the Roman building corporations had had before, and which the remainder of the artificers under Alfred and Athelstan acknowledged. As the members of these corporations of architects of the tenth century belonged to different nations, and at the same time publicly or secretly to sects widely differing in their tenets, and often condemned as heretical; in short, as they were very different in faith, customs, and manner of living, they could not be induced to go to England to remain there without receiving from the pope and king satisfactory liberties and letters of protection, especially jurisdiction over their own bodies and the rights of settling their own wages. They then united under written constitutions, founded upon the ancient constitution of the Roman and Greek colleges and the provisions of the civil law.

The different tenets of the members, the scientific occupations, and the elevated views of their leading architects and clergymen naturally gave rise to a more liberal spirit of toleration, a purer view of religion, and stricter morals than were common in those times of civil feud and religious persecution.

Out of the times of the Romans they had preserved the doctrine of the education and dignity of an architect, as described by that celebrated writer on architecture, Vitruvius, whose books were their constant manual, and who flourished during the reign of Julius Cæsar and Augustus, from 60 B. C. to A.D. 14.

The religious tenets of these artificers being often the object of suspicion to the orthodox, they were obliged to keep them secret. Secrecy, moreover, was the character of all the corporations of the middle ages, and down to the most recent times. The corporations of mechanics on the continent had what they called secrets of the craft, — certain words or sometimes impressive ceremonies by which they were enabled to recognize each other. To this we must add, that the corporations of architects in the middle ages were descended from the times of antiquity; so that their societies had received, in the times when Rome adorned all gods and listened to all philosophical systems, impressions derived from the Greek philosophical school, particularly the Stoic, united with some fragments of the Greek and Egyptian mysteries, and subsequently modified by notions acquired in the early times of Christianity, particularly from the Gnostics, which led to certain doctrines and sacred ceremonies, clothed according to the times in symbols, and constituting their esoteric mysteries.

The watchful eye of the popes induced them to keep these doctrines closely concealed, in connection with the real secrets of their art and its subsidiary branches, their rude chemistry, their metallurgy and natural philosophy, and to preserve their knowledge in forms otherwise foreign to it, if they wished to escape persecution. The great importance which architecture assumed in those times is to be accounted for from the enthusiasm for splendid houses of worship, in which the religious spirit of those times displayed itself to an unparallelled degree.

The history of these corporations as here given, and their historical connection with the present society of Freemasons, indisputably appear from what we know of antiquity, from the history of England and from the agreements of the constitutions, symbols and customs of the present Freemasons, with those of the above corporations.

The architects, with their assistants and pupils, formed associations called "Hutten," or lodges. At an assembly held at Ratisbon, in Bavaria, in 1459, it was agreed that a Grand Lodge should be formed at Strasburg, in Alsace, as the place of general assembly, and that the architects of that cathedral, for the time being, should be Grand Masters. The society was composed of masters, companions, and apprentices, who had a secret word, with signs of recognition. In 1464 and 1469, there were general assemblies at Strasburg, but they were afterwards neglected for some time, until the Emperor Maximilian I., being at that city in 1498, granted them certain privileges by charter or diploma, which were renewed or confirmed by subsequent emperors. These diplomas, together with the regulations and statutes, were kept in the house of the architect of the cathedral in a chest with triple locks, of which the oldest

mason kept the keys, so that it required the presence of all before the chest could be opened.

These documents were in existence until the French Revolution, when they were destroyed, with many other papers, to prevent their falling into the hands of the Jacobin commissioners.

Their rules inculcated the necessity of leading moral lives, submission to the masters, whom the companions served for five or seven years, attention to their religious duties, and charity to the poor brothers, &c. Among the symbols were the square, the plumb-rule and the compass, which are distinguishing marks of the officers of a Freemasons' lodge at this day.

CENTENNIAL ANNIVERSARY OF MASTERS' LODGE, ALBANY, NEW YORK.

[From the Albany Argus.]

The celebration of the Hundredth Anniversary of the Foundation of Masters' Lodge, No. 5, Free and Accepted Masons, took place at Tweddle Hall, on the of March. It was a magnificent affair, in all its features. The hall was filled by both the largest and the most brilliant audience we have ever seen gathered in this city. The decorations were abundant and in admirable taste. The stage presented a beautiful appearance. Flags were hung from the ceiling and gracefully around the sides. In front of the stage hung illuminated jets, containing in the centre a fiery circle, with the letter "G," and upon either side, the symbolic figures "1768—1868." In the foreground were several large vases filled with the rarest flowers, while upon the columns and in front of the galleries were suspended portraits of distinguished members of the Lodge, including DeWitt Clinton, Gov. Morris, T. Romeyn Beck, William Seymour, and others.

The exercises were opened with prayer by the Chaplain, after which the oration was delivered by Dr. S. O. Vanderpoel. The oration was a beautiful tribute to the ennobling influences and beneficent purposes of Masonry, and abounded with interesting reminiscences of the men who have been prominently identified with this venerable Lodge. These embrace names not only prominent in the Order, but distinguished in the learned professions and honored among the nation's statesmen. The oration was elegantly written, and delivered with fine effect. It was followed by instrumental music, after which Dr. Pomfret read an exquisite poem, written for the occasion. The following song was then admirably sung by Mr. Tillinghast, the audience standing and effectively joining in the chorus: —

SONG OF THE CENTURY.

WRITTEN BY JOHN G. SAXE FOR MASTERS' LODGE NO. FIVE.

Air, "Auld Lang Syne." — Solo by Wm. Tillinghast.

A hundred years have rolled away
Since first our mystic band
Assembled — as we meet to-day —
At friendship's sweet command.
And still the golden tie is dear
And kind affections flow,
As when our Fathers gathered here,
A hundred years ago!
And still the golden tie is dear,
And kind affections flow,
As when our Fathers gathered here,
A hundred years ago!

A hundred years! how past the range,
Beyond prophetic thought,
Of good and ill that chance and change
O'er all the land have wrought!
Yet still unchanged our altar stands,
And Love and Friendship glow,
As when our Fathers clasped their hands,
A hundred years ago!
Yet still unchanged our altar stands,
And Love and Friendship glow,
As when our Fathers clasped their hands,
A hundred years ago.

The choice and elegant music, vocal and instrumental, interwoven with the literary exercises, merits the most enthusiastic encomiums. The selections were lively, effective, and all charmingly rendered. Miss Weeks, always excellent, never acquitted herself more entirely to the satisfaction of any audience. She was in perfect voice, and her clear, sweet, sympathetic vocalism was greeted with rapturous and merited applause, and tumultuously encored. In response to the call after "The Swiss Echo Song," her first solo, she dashed off that pretty favorite, "Nothing Else to Do," in such exquisite style that the vibrations of the notes and the memory of her delightful manner are with us yet. The "Flower Song," Faust, and the melody which followed it as an encore, were equally acceptable. She is entitled to our warmest praise and thanks, for seldom, if ever, have we listened to fresher, purer, or more delicious music, here or elsewhere.

The instrumental portion of the entertainment was in the competent hands of the well-known Dodworth orchestra, under the baton of Harvey B. Dodworth. Selections from the popular music of the day, judiciously made and

carefully performed, elicited repeated manifestations of approval, and established a proper *entente cordiale* between the capable artists and their appreciative audience. The entire orchestral performance was magnificent, and we may truly say the same of the whole order of exercises. The Masters' Lodge have just reason to be proud of the intellectual musical display of March 5th, 1868; and if the last syllable of recorded time is not uttered before March 5th, 1968, posterity a hundred years hence will read with peculiar delight the story of their *past*, which is our *present*, and study indeed, perhaps in vain, devices and schemes of beauty wherewith to equal the superb display of last evening.

THE BANQUET.

Upon the termination of the exercises at Tweddle Hall, the members of the Lodge and their invited guests, to the number of about two hundred and fifty, partook of an elegant banquet at the Delavan House. The tables were supplied with the luxuries of the season, and many out of season, prepared and served in a manner that has given to the Delavan House, under Mr. Leland's management, the highest reputation among the many celebrated hotels of this country.

The feast was gracefully presided over by P.M. Edmund L. Judson, who gave to those assembled around the festive board a pleasant and heartfelt welcome.

After the guests had done ample justice to the elegant repast, the President announced the following regular toasts: —

"The Day we Celebrate" — Commencing the History, Unity and Glory of an Hundred Years. It comes to us the priceless legacy of our masonic forefathers.

Responded to by Frank Chamberlain, Esq.

"Our Order" — Not of to-day, nor of a century — not only here, but throughout the world. Its light illumines the birth of empires, teaching them in their rise and prosperity the equality and brotherhood of Man. Its age commands our greatest veneration. Its perpetuity deserves our most zealous attachment and support.

Responded to by James M. Austin.

"Our Guests" — Welcome, not only once in a hundred years, but ever. While we greet with delight our brothers, yet may we not hope to see all worthy men votaries at our mystic altar.

Responded to by William H. Bogart, Esq.

"The M. W. Grand Lodge of the State of New York" — Our fraternal affection is heightened by the proud and dignified position it occupies.

Responded to by W.M. Stephen H. Johnson.

"Our Sister Lodges" — Co-workers in a glorious brotherhood. We recognize them, not as independent Lodges, but as united in the accomplishment of the grand mission of Fraternal Love.

Responded to by Campbell Allen, Esq.

"Our Own State" — Empire, not only in population and wealth, but in our grand system of internal improvements, initiated and carried out by the noble conception and stern determination of De Witt Clinton.

Responded to by Hon. Chauncey M. Depew.

"THE CITY OF ALBANY" — Identified with the establishment and growth of Masonry in this country. May it never be deprived of the beneficent influence of our Order.

Responded to by S. H. H. Parsons, Esq.

The toast "to the Press" was responded to by Charles E. Smith, Esq.

"MUSIC" — Of all the arts and sciences, the most natural to mankind, the most essential to human enjoyment. There are few who have not felt its charms, or can resist its matchless influence.

Responded to by J. B. Marsh.

To the memory of a Gamble, Stringer, Van Rensselaer, Van Vechten, Eights, Paige, Beck, Hickox, Bay, Seymour, and others, strong pillars of our ancient Temple, whose useful lives not only contributed to the advancement of Masonry, but to the welfare of our city. Their names and deeds, like the "Sprig of Acacia," will remain ever green.

Drunk in silence.

After the regular toasts, volunteers were in order, and the responses to these prolonged the festivities *beyond* the small hours.

Taken in all its features, this centennial celebration was worthy of the occasion, and will never be forgotten by those who participated in the boundless hospitality of Masters' Lodge on this memorable occasion.

We were favored with a polite invitation to unite in this interesting celebration, but were prevented by other engagements from being present, to our disappointment and regret.—ED. MAG.

NEW LODGES.

MANY of the applications for new Lodges originate in the disappointment of some aspirant for office, who, when foiled in his efforts to gain the office he seeks, exhibits temper, and, together with his friends, either ceases to attend the meetings or withdraw from the Lodge. They then endeavor to obtain a warrant for a new one, for the purpose of placing him at its head. Such conduct is un-masonic and unlooked for among a band of brothers, and should be discountenanced and resisted. It is altogether vanity in a brother to suppose himself to be the only person in the Lodge fitted for the office of Master, or that he has claims superior to his fellows for that office; the members of the Lodge are far more competent to judge of his capacity and qualifications than he is himself; and if the preference is given to another, he should, as a modest man and good Mason, retire from the contest, wiser and better, to abide his time. — *Anon.*

"MASONIC BAPTISMS."

WE learn from the New Orleans Picayune, that one of the Lodges in that city, in January last, undertook to gratify its own ambition and the curiosity of its friends by indulging in the tomfoolery known in France, and which, according to present indications, promises hereafter to become known in this country, as "Masonic Baptism." That our readers may have a correct idea of the ridiculous ceremonial, we lay before them the following as the ritual made use of on the occasion referred to, and we think they will agree with us that it is not only destitute of masonic interest, but has not the poor merit of dramatic effectiveness. It is a libel on Masonry, religion, and common sense, and should be discountenanced by every Mason in the country. The introduction of such practices as this, and *female* masonry and other follies of the Morris school, are fast bringing our institution into contempt among all sensible men.

"Brother Master of Ceremonies, I would thank you to repair to the outer room and learn what labor may be in waiting for us to perform, or if there are any demands upon our charity."

The Master of Ceremonies retired and returned, replying:

"Worshipful Master, there are without some children, sons of our deceased brothers; they are accompanied by their godfathers and mothers, who ask, in their behalf, their admission to your presence."

The Worshipful Master answered:

"Brother Master of Ceremonies, you will please return unto them and conduct them as they wish, so that we may hear what they may desire."

The band then commenced playing that grand old chorus from Mozart's "Mysteries of Isis," during the performance of which the children to be adopted, — Thomas W. Peyton, Henry J. Stansberry, and Henry W. Shute, aged three, five and seven years, respectively, — together with their godfathers and mothers, entered the hall and stood before the font. The following questions and answers were then spoken; Brother Flatow, P.M. of Quitman Lodge, replying in behalf of the godfathers:

W.M. to Godfathers. — Brethren, what seek you of us?

Godfathers. — Friends of these children of our deceased brothers, we come to ask for them your aid and protection.

W.M. — You are welcome, my brothers. Receive our thanks. Praise is due you for appealing to our fraternal feelings of love and charity, and may the first step of these children within the sacred precincts of our temple be guided by the brilliant Star of Light and Love, that in their future career we may be enabled to make the beauties of our Order clear to their intellect, and inculcate its sublime principles in their hearts, and, by unfolding to them in future the Light of Masonry, dispel the darkness which ignorance and error would fain throw around them.

W.M. — Brother Master of Ceremonies, place these children at the altar.

Brother S.W. — Why do Masons thus congregate?

S.W. — To perpetuate the principles of brotherly love, relief, and truth.

W.M. to Brother J.W. — In what manner do Masons labor to attain this great end?

J.W. — By constantly endeavoring to practise those virtues which we profess.

W.M. to Brother S.W. — What must be the further object of a Mason's teachings?

S.W. — He must teach the elements of divine morality, "to do unto others as you would they should do unto you"; tolerance, which leaves each man's mind free; patience, which enables us to endure with resignation those sufferings against which all other efforts are powerless, and struggle against ignorance and fanaticism, the chief causes of the misery of mankind.

W.M. to Brother J.W. — What qualities are indispensable to form a Mason?

J.W. — Temperance, Fortitude, Prudence, and Justice.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice.

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undertake any pain, peril, or danger.

Prudence teaches us to regulate our lives and actions to the dictates of reason.

Justice is that standard and boundary of right which enables us to render to every man his just due.

W.M. to Godfather. — Godfather, having recalled to your mind the object and principles of our Order, do you still persist in wishing to intrust these children to our care and protection?

Godfather. — We do.

W.M. — Godfather, do you promise to inculcate in their young minds the lessons of morality, and teach them their duty to God, their neighbors, and themselves; to obey the laws, shun the dangers of bad companionship, and be ever ready to sacrifice their personal interest to the general good?

Godfather. — We promise it.

The Worshipful Master here placed the right hands of each of the candidates in the urn, saying:

"Then let them be baptized as you desire. May your hands be ever pure. May they never shed human blood, nor deprive a fellow being of what is justly his, and never write words injurious to your fellow man and contrary to our laws; and may they be often raised in humble supplication to our Father in Heaven."

The Worshipful Master then placed about the neck of each candidate a silver medal or jewel, upon a blue ribbon, and said:

"May this service, which symbolizes the fraternal feeling which closely unites the members of Quitman Lodge, always recall to you the promises made in your names this evening."

The Worshipful Master then imprinted upon the forehead of each candidate the kiss of peace, and said:

"Receive, too, the kiss of peace, — kiss, as a pledge of our unalterable affection, — and also the name of son, which will be your title among us until we can call you brother. Your hearts are doubtless sensibly touched on seeing yourselves the objects of such deep interest on our part. Forget nothing, my dear children, of what you have this evening heard and seen; endeavor to merit hereafter the inscription of your names beside those of the illustrious brethren who honor the Masonic Order.

"To the glory of the Great Architect of the Universe, in the name and by virtue of the power vested in me as its W.M., I hereby confirm, create, and proclaim you the adopted sons of Quitman Lodge, No. 76, A.F. and A.M., and I invite and entreat all our brethren to recognize you as such, and give you aid and protection on all occasions."

Godfather. — Worshipful Sir and Brethren of Quitman Lodge, — Allow me to thank you, in behalf of these children, for the cordial manner and noble willingness with which you have responded to our prayer for their care and protection. In their names, my brothers, let me assure you that, though young, so impressive and solemn a ceremony as the one performed this evening must necessarily leave an impression on their minds never to be effaced — one which of itself should impel them to pursue the path of rectitude and honor by which alone they can meet the approbation of their mother Lodge; and I venture to say, Worshipful Master and brethren, that those you have this evening honored with the affectionate title of sons, guided by your precepts, sustained by your love, and led on by your examples, will, in time, ask you to extend to them the right hand of fellowship, in order to raise them to the exalted position of brothers, in which capacity I hope they will become ornaments to our beloved Order and the pride of Quitman Lodge.

The Worshipful Master then presented to each of the godmothers a gold ring, saying:

"Accept, my sisters, from us, these little presents; wear them as tokens of our affection; and should these children ever need the protection or assistance of this Lodge, send to it the gift we now make, and the appeal will not be ineffectual; and should it be in the will of the Almighty to deprive them of all, as one is, of a motherly protector, it will be your duty to bestow upon them, as well as you may, a mother's care and affection."

The adopted children, accompanied by their sponsors, then withdrew, the band playing meanwhile a chorus from Zanberflochte.

MASONIC JURISPRUDENCE.

We find the following among the decisions and standing regulations of the Grand Lodge of Georgia, and as they are practical and general in their character, we transfer them to our pages for the benefit of our readers.

"1. The By-Laws of a Subordinate Lodge, having been sanctioned by the Grand Lodge, cannot be amended without its approval.

"2. *Resolved,* That, as the ancient laws of the Order recognize only the three symbolic Degrees of Apprentice, Fellow Craft, and Master, the Grand Lodge of Georgia concedes the title and privileges, and confides the duties of Past Master only to such Master Masons as have been regularly elected and installed into the office of Master of a Lodge of Symbolic Freemasonry by this or some other lawful Grand Lodge of the Order.

"3. *Resolved,* That in case charges shall be preferred against any Entered Apprentice or Fellow Craft Mason, the following shall be the mode of procedure: The accused shall be entitled to service of a copy of the charges, to ten days' notice of the time and place of trial, and to the same facilities for procuring testimony in his favor as is provided in the case of the trial of a Master Mason. At the time and place appointed for the trial, a Lodge of Master Masons shall be opened and called off; a Lodge of Entered Apprentices or Fellow Craft Masons, according to the grade of the accused, shall then be opened, the witnesses examined, the written testimony (if any) be read, and the accuser shall be allowed the privilege of commenting upon the testimony, and the accused shall be permitted to make his defence, orally or in writing. The Lodge shall then be closed; the Masters' Lodge shall then be called on — the accused and the accuser having withdrawn — and proceed to decide upon the guilt or innocence of the accused, which decision, when made, shall be final; and if the party charged be found guilty, he shall be reprimanded, suspended, or expelled, according to the grade of the offence: *Provided,* the party convicted shall have the right of appeal to the Grand Lodge, as in case of a Master Mason.

"4. There are only two methods by which a Lodge may lose its chartered rights, viz.: First, by Forfeiture. Second, by Surrender. The former can only be effected by the action of the Grand Lodge; the latter, by the voluntary consent of its members; and this last cannot take place as long as seven members withhold their assent.

"5. Striking the name from the list of members of a Lodge for non-payment of dues in no way affects the rights or privileges or standing of a brother as a Mason and as one of the Fraternity at large, but simply deprives him of membership in that particular Lodge.

"6. On the rejection of a candidate, no reconsideration of the ballot can be had at any time.

"7. The question on the reading of the minutes of the Lodge is not whether the Lodge approves of all that was done at the preceding meeting, but simply to see that the minutes are a fair and correct account of what was done.

"8. A Lodge, at a succeeding meeting, cannot reconsider the action of the Lodge at a preceding meeting, because, if a Lodge, at each succeeding meeting, would reconsider the action of the preceding meeting, we would have nothing stable, nothing fixed, — all would be uncertainty, always doing and undoing.

"9. A Subordinate Lodge, when it has tried and expelled a brother, cannot grant the brother a new trial; neither can it set the sentence of expulsion aside and restore the brother; and what the Lodge cannot do directly, it cannot do indirectly.

"10. The power of granting new trials belongs exclusively to the Grand Lodge.

"11. A deaf mute is not a proper subject for initiation into the mysteries of Freemasonry.

"12. Whenever the office of Master of a Lodge becomes vacant, the duties of Master shall devolve upon the Senior Warden; but if the Senior Warden declines to preside on the plea of want of qualification or other cause, then it is the duty of the Junior Warden to take the Gavel, and preside as Master of the Lodge, in presence of the Senior Warden, as well as in his absence.

"13. As, according to masonic usage, no appeal lies from the decision of the Worshipful Master of a Lodge to the Lodge over which he presides, it follows that the only remedy of a member of a Subordinate Lodge who feels himself aggrieved by the decision of his Master is to be sought in an application to the Grand Lodge.

"14. The election of officers in Subordinate Lodges cannot take place at any other time than that prescribed by the Grand Constitution, unless by Dispensation, the necessity of which the officer to whom application for such may be made is authorized to judge.

"15. Chapter Past Masters are not known in a Blue Lodge.

"16. The qualification of service as Warden as a pre-requisite to the office of Master, is not now necessary. Any member of the Degree of Master Mason is eligible, in this jurisdiction, to the office of Master Mason of the Lodge.

"17. A Warden can be tried at any time by his Lodge for masonic misdemeanor — such as wilful disregard of the By-Laws, wanton neglect of his duties, and open disrespect to the Lodge in communication.

"18. A *Dimit,* as it is technically termed, is but the evidence that the brother has dimitted from the Lodge of which he was a member. The time when he left the Lodge determines his rights and liabilities as a member of that Lodge. The failure of the Secretary to furnish the evidence of that *time* does not annul the joint action of the Lodge and the brother. When the consent of the Lodge was given to the application for a Dimit, the relation of membership ceased — no dues could be charged against him after such period.

"19. A Worshipful Master has no right to withhold a Dimit from a member who has paid his dues and is square on the Secretary's books, on the ground of a liability for his proportional part of the debts of the Lodge. Such action on the part of a Master is arbitrary, and not warranted by masonic law or usage.

"20. Every brother has a right to a copy of the charges on which he is to be tried, and a reasonable time should be allowed him to prepare his defence. He has a right to be present during the entire investigation of the charges and the examination of witnesses, whom it is his privilege to examine and interrogate on all points of their evidence bearing on the charges against him. These rights, however, he would forfeit if his conduct were such as to disturb the peace and harmony of the Lodge, and the Master would justly order him out and proceed with the investigation in his absence.

"21. Chapter Past Masters, as such, cannot witness the private portion of the Installation ceremony.

"22. A brother dropped from the roll for non-payment of dues becomes a non-affiliated Mason. He cannot, therefore, visit any Lodge without paying the visiting fee required by the Constitution of all non-affiliated Masons.

MORRIS'S PILGRIMAGE.

It is probably known to most of our readers that Br. Robert Morris, the notorious chief and originator of the "Conservator's Conspiracy," has gone on a characteristic mission to the Holy Land, in search of masonic memorials, and reminiscences of the days of King Solomon! It is doubtful, or rather it is not doubtful at all, that a more absurd and ridiculous enterprise was never undertaken by a sane man, and Morris knows it. He knows that he is fooling his friends and making a laughing-stock of himself by his wild and extravagant pretensions. But what does he care for either. It is enough for him that he has succeeded in making the requisite number of dupes to take stock enough in the enterprise to start him on his journey; and it would not be a matter of surprise to those acquainted with his peculiar characteristics, if he should also succeed in begging or *borrowing* of his foreign brethren additional means enough to continue him on his way, at least through a considerable part of Central Europe, where Lodges are most easily accessible. Of this, however, there is not much encouragement for him, if our distinguished Brother **Findel**, one of the most learned and influential Masons in Germany, may be supposed to represent the views which the more intelligent brethren on the Continent are likely to entertain on the subject. His personal opinion may be learned from the following note: —

To the Editor of the London Freemasons' Magazine and Masonic Mirror.

Dear Sir and Brother, — Some time ago my esteemed friend, Br. W. J. Hughan, of Truro, announced to me the intention of Br. Rob. Morris to make a masonic pilgrimage to the Orient, and to visit Leipzig. I don't believe that researches in the Orient are of any use and benefit for the Craft, and neither myself nor my German brethren can sympathize with the object of Br. Morris's mission; for all that is worthy of notice for Freemasons is known by the explorations of non-masonic scholars. But this conviction will not prevent me from giving my fraternal attention to Br. Morris, and to receive him with all masonic cordiality. The same fraternal reception, I am sure, he will meet everywhere in Germany, notwithstanding he is known as the creator of the *Eastern Star* degree (Adoptive Masonry), as promoter of the so-called high degrees, and the like things opposed to pure, ancient Freemasonry. *As far as I can judge, he will not gain any aid in the advancement of his masonic pilgrimage.*

Our American brethren, I am sorry to say, don't know the real and authentic history of the Craft, and it seems that they have no interest at all in studying it; at least they have taken no notice of my work, "History of Freemasonry from its Origin," &c., the only one extant in the United States. There are only about thirty copies of it sold in America, where there are nearly 300,000 Freemasons. Owing to this want of historical knowledge, Br. Morris speaks of the builders of King Solomon as "our ancient brethren," taking a mere *tradition* as a real historical fact. He will also, I suppose, *look for the sepulchre of King Hiram*, as our dear brethren of Palestine at Beyrouth have done, notwithstanding there is, amidst *scientific* Freemasons, no doubt that the third degree with its tradition is an invention of modern time.

A scientific research by an enlightened brother, by a brother of *critical* mind and knowledge, of the true history of the Craft would have some good results, and be a meritorious task in Scotland and Ireland; especially Ireland, which still wants an authentic and complete history of Freemasonry, like those of Scotland by Br. H. Laurie; of England, by Calcott and Preston; of Germany, by W. Keller; of France, by Jounust and Reybold. A visit of Br. Morris to Sweden can only be for the purpose of becoming acquainted with the *degeneration and abolition of true, pure, ancient Freemasonry by the Swedish system*, an offspring of the strict observance of Templarism and Rosicrucianism. But all that Br. Morris can learn, without a pilgrimage, from my work.

The best and most meritorious thing that Br. Morris could undertake would be to publish a masonic periodical in America, of real value, and to disseminate masonic knowledge and light in the United States. And, for such an undertaking, a longer visit in Germany would be the right way. If Br. Morris understands the German language, he will find all he wants on the Orient in Br. Dr. Schauberg's "Handbuch der Symblik der Freimaurerie" ("Handbook of Symbolisms of Freemasonry"), 3 vols.

If Br. Morris comes to Leipzig, I shall be glad to accompany him to Br. Koller, member of the Palestine at Beyrouth, who lives here. To my house he will be a welcome guest, and he can make use of my knowledge and my large masonic library. But I can only assure him once more that he will probably *find not the least aid for his hopeless mission in Germany*. Each penny is uselessly spent for an intended examination of height and size of trees, and for researches in the plains of Phœnizia. If any one wishes to do a service to the Craft, he must look for light where light is to be found. The masonic literature of Germany (Krause, Schneider, Kloss, Fessler, and some modern authors) is full of light; but I am sorry to say, that the heads of our American Grand Master and Grand Officers are full of darkness.

Yours fraternally,

J. G. Findel,

Editor of the Bauhutte, Leipzig.

There are some points in the above note in regard to which the writer will find few brethren in America to agree with him. He views Masonry from the German stand-point.

QUALIFICATIONS OF CANDIDATES FOR THE CHAPTER.

We give the following extract on this important subject from the admirable address of the Rev. Comp. George W. Dame, Grand High Priest of the Grand Chapter of Virginia, before that body in December last: —

Very mistaken views prevail among the Fraternity in reference to Masonry. Many think that conferring the degrees is all the machinery of the Institution; but such is not the case. Every man *raised* is not a Mason, nor every one *exalted* a Companion, any more than every circumcised man is a child of Abraham, or every one baptized a Christian. In every case it is the adoption, possession, and development of certain clearly-defined principles which are sealed by the outward ceremony. Because of this misconception, many think the Chapter will be sustained, and Royal Arch Masonry advanced by increase of membership. Rough material is presented, and unskilful workmen mark it; but it can never be wrought into that building which true Masons are endeavoring to erect. Numbers do not give property or character; worth does. I do not believe there is a dormant Chapter in Virginia whose death was not caused by unfit officers or bad character of prominent Companions. Purge the Chapter by true masonic discipline, and give them good and qualified Companions for officers, and they will be more active than ever.

Companions, we ought to raise a higher standard for the Royal Arch than is found in many Chapters; a higher qualification and a closer scrutiny of applicants must be had. Every member's friend will not make a Royal Arch Mason, any more than the stone on every man's land will make good building material. If the applicant has not exhibited proper specimens of skill and proper industry in his calling; if he has not clearly laid a good foundation and erected thereon a superstructure which will bear the plumb, square, and level, you have no right to believe, or allow your charity to permit you even to suppose, that he will be skilful or even useful in ornamenting those projections which give character to the building and produce the strongest impressions on the eye of the intelligent beholder. If each craftsman, as he approaches the sacred symbol to pronounce upon the character of the materials brought up for inspection, would bear in mind that no permanent structure can be erected with materials not fit for use, or truly cemented by the daub of untempered mortar; that it is not the number of stones in the building that makes it the beautiful temple, but their quality, the accuracy of their shape, their complete finish, their perfect unison in unity, and presenting one clear, decided character, viz., that of honor, worth, and intelligence, they would with more caution guard the avenues, and more closely inspect the materials presented, and more accurately apply the square to the work which is intended for use.

. . . .

This degree is with us the summit of true Masonry, the cope-stone of the temple, the mark of honor conferred on the faithful officer, and therefore he who occupies this high and honorable position should be seen and known as exalted to the highest degree of moral perfection of which mere man is capable. Masonry is not progressive, but the Mason is; he enters it an apprentice; by diligent study of its principles and practice of its precepts, he advances until he is made a Master; and if on account of his superior skill and ability to teach and to govern, he is made a ruler in the Order; and then, if faithful and true, and successful in the execution of the work intrusted to him, he is exalted and held in high honor by the brethren, and pointed out as one whose works have been approved, and whose example is worthy of imitation. He is not a perfect man, but he has progressed in true knowledge, in the control of his passions, in the subjection of his temper, and in the development of the higher and nobler principles of man, until he has come as near the summit of human greatness as it is possible for him to be. And I believe it to be your solemn duty, by wise legislation, by strict supervision and clear, decided, and positive instructions, to make the name Royal Arch so exalted as a mark of honor that the mightiest intellects and noblest of earth's potentates would regard it a privilege to be hailed by that name. The work before you cannot be done in a day; but you can lay the foundation, draw out your designs on the trestle-board, and leave to your successors the work of completion.

GRAND CHAPTER OF ILLINOIS.

This Grand Body held its Annual Convocation for 1867 at Springfield in October. The attendance was large, there being a very full representation of the Chapters. The session was opened by the Grand High Priest, Comp. O. H. Miner, in a short business Address, in which he laid before the body a statement in detail of his official acts for the past year. He thinks there is a necessity for a greater uniformity of work in the Chapters in the country, and says no such uniform system has ever been adopted by the General Grand Chapter. If our memory serves us, that body has at various times in its history adopted at least half a dozen systems, all of which have been as often mutilated and destroyed by itinerant lecturers and ambitious, incompetent book-makers. No uniform system can ever be established and preserved so long as this class of speculating reformers is encouraged or tolerated. The system revised and authorized by the General Grand Chapter, about 1852, or when it last met in this city, was probably as complete and satisfactory as it can well be made, and should be conformed to. There would then be no trouble about uniformity.

The Report of the Committee on Correspondence is by Comp. H.G. Reynolds, and is a well-prepared paper. It is a straight-forward business document, free from the petty fault-finding, disgusting flings, and gasconades which too often disgrace such performances. Our Companion discusses, with his usual ability and ingenuity, the question whether a High Priest of a Chapter can resign his office. In answer to this, he accepts the general judgment, that neither of the officers of the Council can resign after installation; but he argues very earnestly that the High Priest may ask for, and the Chapter may lawfully grant him, a dimit from membership before expiration of his official term. But would not this be doing indirectly what it is admitted would be an unlawful act if done in the ordinary and more direct way? The High Priest may undoubtedly ask for a dimit at any time, and the Chapter may lawfully grant it when he is in a condition to receive it.

We find among the Proceedings the following resolution: —

Resolved, That the conferring of the Royal Arch Degree on less than three actual candidates at a time is hereby expressly forbidden by this Grand Chapter, and if any Chapter violates this resolution, it shall be the duty of the Grand High Priest at once to arrest its Charter.

There are one hundred and eleven Chapters in this State, with a membership of about six thousand.

THE OPERATIVE MASONS.

[From the London Freemasons' Magazine.]

"It would be interesting to know a little more of the ancient company of Operative Masons than we do. We are told in "Ahiman Rezon," 3rd edition 1788, xxxviii., that "The Operative Masons are the 30th company in London; they have a hall in Basinghall-street, the number of livery men about seventy. Admission one pound sixteen shillings, and livery fine five pounds. They were originally incorporated in the year 1410 by the name and style of the Society of Freemasons, and William Hankstow, Clarencieux, King-at-Arms (in the year 1477) granted them their arms, which the modern Masons have usurped, as well as that of their title, for the said Company is the only society in the kingdom who have a right to the name of Freemasons of England." According to a modern list of the Companies and Liveries of London, inserted in Hayden's "Dictionary of Dates," the "Masons" were again incorporated A.D. 1677. It would be a mistake to limit the term "Craft" or "Craftsmen" to Masons or Freemasons, as it has been generally applied to several trades for centuries, and the "Wrichtes" are frequently placed before the "Masons" in various Acts of Parliament. The "Goldsmiths' Company" is a very ancient one, having commenced existence about A.D. 1327, and was incorporated 16 Richard II., A.D. 1392, at which date we believe no incorporated society of the Masons existed. We anticipate considerable information will be afforded as to the nature of the Operative Masonic body by Bro. David Murray Lyon, who is about to publish his valuable and accurate "History of Mother Kilwinning," Ayr, Scotland, by request of the "Masonic Authors' Society and Literary Union," under whose sanction it will be issued as the first work printed by the society. Our friend, Bro. D. M. Lyon, intends at the same time to examine the various Acts of Parliament in reference to Masons, and hence the work will be of great value in the elucidation of the ancient history of the Craft, and especially as an authoritative record of the proceedings of one of the oldest Operative Lodges in the world, of universal fame, and wide-spread influence.

It is believed by many who have examined the matter, that before A.D. 1717 no trace of Freemasonry, apart from its Operative nature or connections, can be found; and, after a series of extended researches, we fully endorse such an opinion.

We shall conclude the first part of our analysis by a few examples of the Christian character of the Craft, from which the Grand Lodge of England and all the other Grand Lodges have been derived. Whilst, however, holding the opinion that Masonry is of a Christian origin, we do not find any evidence to warrant the belief that chivalry was connected with it, or materially assisted in its preservation during the Dark Ages, as throughout the Fraternity has shown sufficient activity and influence to look after its own, and its services were too valuable in any nation to be lightly dispensed with or require protection, so long as the society was mainly of an Operative character.

The Constitutions of the German Masons of Strasburg, A.D. 1459, commence thus: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary." They provide that "No Craftsman or Master shall be received in the Fraternity who goes not early to the Holy Communion, or who keeps not Christian discipline;" and, "although by Christian discipline every Christian is bound to provide for his own salvation, yet it must be duly remembered by the Masters and Craftsmen — whom the Almighty God has graciously endowed with their art and workmanship, to build houses of God and other costly edifices, and honestly to gain their living thereby — that by gratitude their hearts be justly moved unto true Christian feelings, to promote Divine worship, and to merit the salvation of their souls thereby." (Findel's History of Freemasonry).

The Constitution of Masonnrie, A.D. 1704, is introduced as follows: "The might of the Father of Heaven together with the wisdom of the blessed Son, through the grace of God, three persons in one Godhead, be with us at our beginning, and bestow upon us grace so to govern ourselves in this life, that we may obtain to His blessedness, which will never end."

The old York Constitutions commence the first charge by declaring, "That yee shall be true men to God and the Holy Church, and to use no error or heresie by your understanding and by wise men's teaching."

The prayers of the Craft further elucidate this subject and abundantly prove that the Christian religion was held in great veneration by the Fraternity all over the globe.

SUPREME COUNCIL 33°.

We learn from the "New York Courier" that the Proceedings of the Supreme Council for the Northern Jurisdiction at its convocation in May last will be out of press in a few days, after a most unreasonable and damaging delay. The "Courier" says the Proceedings will show that the Council controls a larger body of Subordinates than any other similar body in the world, and this is undoubtedly true. The "Courier" also gives the following extract from the preface to the forthcoming Proceedings: —

"As the Proceedings of the Supreme Council for the Northern Jurisdiction possess matters of more than ordinary interest, with results the most laudable and sublime which can distinguish a fraternity, they suggest a utility in giving them at least a modest prominence in the annals of Ineffable Freemasonry. Hence their preliminary remarks in introducing the transactions of the two bodies, each of which claimed legitimacy to the discomfiture of the other, with their final action as separate and distinct organizations, and a continuation of their proceedings as one united body with but one soul.

"The two Supreme Bodies of the Ancient Accepted Rite in this jurisdiction, which have had a parallel existence for a long series of years, were destined, by the power and rapid progress of the beneficent principles governing them, to lose their individuality and become merged in one Grand United Supreme Council.

"Whatever there may have been in the origin of these two Bodies furnishing grounds upon which to disavow the legitimacy of each other, or the sentiments and feelings of the members prompting a continuation of their opposition, the one to the other, in bygone days, even though controlled by the most conscientious convictions of duty, those feelings, by the lapse of time, lost their antagonistic characteristics in the prevailing desire for union by the brotherhood of the present day.

"The brethren found themselves separated only by constructive laws, and thereby held asunder by a scrupulous regard for the principles of masonic government under which they were individually held, while their fraternal affinities were drawing them naturally towards each other. A duty due to themselves and to their sister Supreme Councils of the world induced an investigation into the merits of the questions that were keeping them apart, which resulted in an honorable and harmonious understanding.

"A joint committee, emanating from both parties, constructed a plan by which the two Bodies might thereby unite as one Council. This was submitted to the respective Councils and unanimously adopted, and its consummation and ratification secured by the concurrent action of both in union assembled.

"In conformity with a resolution adopted by the United Council, it was ordered that the Proceedings of each body at the time of the union be made a part of, and published with the Proceedings of the Supreme Council."

OFFICERS OF THE GRAND ROYAL ARCH CHAPTER OF RHODE ISLAND.

M.E. Thomas A. Doyle, Grand High Priest; R.E. Emerson Goddard, Deputy Grand High Priest; R.E. William Gilpin, Grand King; R.E. Charles R. Cutler, Grand Scribe; R.E. Gardner T. Swarts, Grand Treasurer; R.E. George H. Burnham, Grand Secretary; E. William E. Coe, Grand Captain of the Host; E. Alvin C. Robbins, Grand Royal Arch Captain; E. Philip B. Bourne, Grand Principal Sojourner; E. Edmund J. Townsend, Grand Master of the Third Veil; E. Joseph G. Arnold, Grand Master of the Second Veil; E. Charles H. Fisher, Grand Master of the First Veil; E. George N. Bliss, Clinton D. Sellew, Grand Stewards; E. Henry C. Field, Grand Lecturer; E. Rev. Benj. W. Atwell, Grand Chaplain; E. Linnæus V. Kennon, Grand Organist; E. Ebenezer B. White, Grand Tyler.

GRAND ENTERTAINMENT OF BOSTON ENCAMPMENT OF KNIGHTS TEMPLARS.

One of the most elegant and really magnificent entertainments ever observed in this city by the Masonic Fraternity, took place last evening at the Masonic Temple. Under the direction of a large and most efficient Committee of Arrangements, the Boston Encampment of Knights Templars gave an anniversary celebration of the most instructive, entertaining, and sociable character, the exercises of which were so varied that they could not fail to be highly interesting and pleasing to all of the company there assembled. At precisely half-past seven o'clock, the Sir Knights, numbering about two hundred, with their ladies, assembled in the Corinthian Hall of the Temple, which had been specially arranged for their reception, for the purpose of opening the exercises of the anniversary and engaging in the literary part of the entertainment, which consisted of short addresses and poems, both original and selected, by distinguished Sir Knights. Sir Charles E. Powers was in the East, and presided over this part of the entertainment in the most graceful and dignified manner. After the singing of a beautiful ode by the masonic choir, an affecting prayer was offered by Rev. John P. Robinson, when Mr. Powers delivered an appropriate and most eloquent address of welcome. A stirring air then followed from the Germania Band in full numbers.

Reading being a feature of the times, the Eminent Commander then announced that they had concluded to embrace that fashionable feature in this entertainment, and that they had accordingly prevailed upon one of their own number, not a professional reader, to read on this occasion, and he then announced Sir Knight Curtis Guild, who read J. Russell Lowell's beautiful poem, entitled "The Vision of Sir Launfal." This poem was quite appropriate for the occasion, describing an expedition of the valiant Sir Knight in search of the "Holy Grail," which it is known is the cup from which our Saviour is said to have drank in partaking of the Last Supper with his Disciples.

. . . .

At the conclusion of the poem, the band gave another of their choice and stirring airs, when the Rev. Sir William R. Alger was presented by the Eminent Commander, who delivered a most eloquent and scholarly address upon the "Characteristics of Knighthood. To give anything like a clear and comprehensive abstract of this finished address is simply impossible. It abounded in rhetorical periods of the greatest force and elegance. He spoke of the relation of chivalry to women, and of Germanic honor and defence for her; and also of the ecclesiastical homage paid to her in all ages. This, and all other characteristics of Knighthood alluded to by the eloquent speaker, were presented in the choicest and most appropriate language.

The masonic choir then favored the company with another choice selection, when an original poem, written by Sir Benjamin P. Shillaber, upon "Modern Chivalry," was read in a very handsome manner by Sir Gideon Haynes, Mr Shillaber being unable to be present on account of sickness.

The poem was one of Mr. Shillaber's best productions, and will probably be given to the public whenever the author is able to superintend its publication. The literary feature of the entertainment concluded, the company rose, and under the direction of Sir Edward A. White (who is entitled to great credit for his admirable management during the evening) was escorted to the dining-rooms of the St. George, where the tables of Messrs. Copeland and Tarbell were spread with great elegance. The rooms were monopolized by the brilliant company, who proceeded to do justice to the many substantial, cold, and ornamental dishes spread before them. The tables and the rooms were beautifully decorated with flowers, which were arranged by Mr. Charles Copeland.

After the repast among the flowers, the company separated, and the Sir Knights with their ladies paid a visit to all the Halls and principal rooms of the Temple, which were thrown open and brilliantly lighted. When the ladies had finished their inspection of the gorgeous apartments of the Temple, they were directed to the large banqueting hall which had been most magnificently decorated by Mr Roeth, and in every particular prepared for the Terpsichorean feature of the entertainment. It was quite late when the order of exercises in this hall commenced, and a glance at the programme of dances was sufficient to indicate that it would be quite early before the hall was deserted.

Though the courteous and unremitting attentions of every Knight connected with the Committee, the Sir Knights of the Boston Encampment, can congratulate themselves on making their celebration a most brilliant and successful affair. — *Post, March* 19.

ASPIRATIONS FOR OFFICE.

Aspirations for office is the bane of Freemasonry; and, although disgustingly loathsome to behold, it is, nevertheless, a conspicuous feature in the disposition of a great many of our zealous and otherwise admirable brethren. It produces nearly every annoying trouble with which we have to contend, and is the source of nearly all our difficulties. It upsets Lodges, severs friendships, destroys unity, turns love into hatred, and friends into enemies; it prevents the healthful growth of Lodges; it blunts the acute sensibilities with which we view our duties and obligations to our brother and to Masonry; it enervates the nobleness of the man, and disfigures in him the image of his Creator; it makes him contentious and rebellious; he is humbled to the character of a sycophant, and, finally, if disappointed, becomes a reviler. — *Masonic Journal.*

GRAND COMMANDERY OF WISCONSIN AND MEMPHISIANISM.

At the Annual Conclave of the Grand Commandery for the State of Wisconsin, the following resolutions were presented and adopted, by which the "Rite of Memphis" is entirely tabooed.

Resolved, That this Grand Commandery acknowledges and recognizes no degrees of Masonry, or orders of Knighthood, to be regular, except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, to wit:

The Grand Encampment of the United States; the Grand Consistory; and the General Grand Royal Arch Chapter of the United States; Grand Councils of the R. and S. Masters; and the Grand Lodges of the several States. And any Knight holding to, or receiving, or having received any irregular degrees, under the assumed name of Masonry or Knighthood, particularly those known by the name of the "Egyptian Masonry Rite of Memphis," or the "Ancient Primitive Rite of Memphis of thirty-three degrees," shall be required to withdraw therefrom under pain of being expelled from all participation in any of the privileges contained in the provisions of the Statutes of the Grand Commandery of Wisconsin; and no Council or Commandery shall be permitted to receive any candidate or visitor into their respective bodies who in any manner or in any wise is concerned in or with such clandestine degrees.

Resolved, That no person shall hereafter be installed into any office in this Grand Commandery, or any Commandery under its jurisdiction, who in any manner is connected with such clandestine degrees."

While the Mason, like every other man, is bound by the general law of morality which is contained within the two boundaries of love of God and love of our neighbor, he finds the boundaries more strictly defined by that perpetual contract into which he has entered with every other Mason in the world.

Thus, as soon as an initiate is enrolled among the brethren of the Order, he finds the sphere of moral duties, which he had been previously called upon to perform, eminently enlarged; and, with the enlargement of his sphere of duties, comes also the sanction of a new motive. Every Mason on earth now becomes his brother, and the duties which he had formerly as a profane, been commanded to perform to his fellow man by the law of morality, he now cordially and "of his own free will and accord" covenants to perform as an initiate, to his brother. And this covenant is, as all covenants should be, a mutual one. The sympathy and kindness which he owes to his brethren, they on their part, promise and owe to him. Thus, on every one, he may call for assistance in the hour of need, for protection against danger, for sympathy in his sorrow, for attendance in sickness, and for decent burial after death. And all this, any one of his brethren may, under like circumstances of distress or danger, or sorrow or sickness, call upon him to do likewise. Hence, here is the great moral law of nature, the golden rule, that thou shalt love thy neighbor as thyself, enforced and secured by the visible and tangible forms of an expressed contract.

IMPRESSIVE MASONIC CEREMONY.

A very interesting and impressive ceremony took place on Sunday afternoon at Trinity Church, New York, viz., the baptism of the adopted daughter of the Masonic Fraternity. The origin of this important event is as follows: About a year since, a very respectable man and wife came to this country from England. Shortly after their arrival, the husband was taken sick and, being unknown, fell into great distress, so much so that when he died his remains were buried in the Potter's Field. Shortly after, the wife gave birth to a daughter, and then the fact was ascertained that the unfortunate man had been a Freemason, a secret that he had kept entirely to himself and wife. The body was at once disinterred, and subsequently buried in Greenwood with proper masonic honors. Soon after, the mother died, leaving the infant, but nine days old, to the charity of the world. Two Lodges in this city, "Americus" and "Crescent," together with the "Masonic Board of Relief," took charge of the child and placed it in the hands of a nurse. Some ladies of masonic families, having been very recently informed of the above facts, determined to visit the child, and found that the nurse had not properly attended to the duty for which she had been paid; and they resolved to remove the child and to look after its future welfare. Nimble fingers and skilful hands soon furnished a complete wardrobe, and yesterday the little orphan girl, now nine months old, was presented at the baptismal font in attire fitted for the child of the wealthiest in the land. Rev. Dr. Ogilvie officiated. The baptismal name given to the child was "Jane Meriam Americus," thus enabling her to bear to the grave a memento of the means by which she had been saved from destitution and perhaps death. — *N. Y. Paper*.

We think there has been a mistake made, if not an unintentional wrong done, in the arrangement of the name of the child. "Meriam," we infer, was the name of the parents. This should have been preserved for obvious reasons, and "Americus" placed before it.

MASONIC CHIT-CHAT.

GRAND CHAPTER OF VERMONT.—We are indebted to Companion John B. Hollenbeck, Grand Secretary, for a copy of the Proceedings of the above Grand Chapter at its Annual Session at Vergennes in October last. The Grand High Priest, in his opening Address, says, "I am pleased to be able to announce to you that at no time since the reorganization of this Grand Chapter, in 1849, has there been so much activity and increased interest in Capitular Masonry manifested as in the year that has just closed." He affectionately notices the death of several Companions since the last meeting of the Grand Chapter, and pays a proper respect to their memories. He also notices the difficulties in the Grand Chapter of Maryland and the District of Columbia, and says:—

"In the midst of edict and counter-edict, many of the best Royal Arch Masons in the district have been involved in doubt as to where their real duty would lead them, and the usefulness of their Chapters has been in danger of being impaired or utterly destroyed. It is to be feared that much of the real difficulty and discord in the jurisdiction which has been alluded to might have been averted had that true fraternal spirit which should ever actuate and govern every Companion at all times have prevailed. Without assuming now to decide upon the real merits of the question at issue between the parties involved, we do seriously and earnestly appeal to our District of Columbia Companions to inaugurate a sincere effort at reconciliation, to bring peace and harmony out of discord, with mutual and generous concession, again striving to determine "who best can work and best agree," remembering that "charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things."

MICHIGAN.—The Sovereign Grand Consistory of Michigan held its eighth Annual Re-union at Detroit, commencing on the 9th and closing on the 12th of March. There was a large attendance, and a corresponding number of candidates were passed through the various grades from the Lodge of Perfection.

STRIKING FROM THE ROLLS, AN AWKWARD DILEMMA.—We have frequently alluded to the many wrongs which were being perpetrated in our Lodges, by the striking of members from the rolls for non-payment of dues, without giving them any notice of their indebtedness, and summoning them, as of old, to appear and show cause why they should not be deprived of their membership.

A case has recently occurred in one of our city Lodges, whose hasty action has placed them in an awkward dilemma, and which would have been entirely avoided had our long ago given advice been followed. A brother of the Lodge appeared by the books of the same to have been over one year in arrears for dues. A motion to strike his name from the roll was made and carried. Before another communication of the Lodge was held, it was discovered that the brother whom they thus endeavored to deal with had been a considerable time before called to the Grand Lodge on high. A discussion arose as to what was to be done. Some were in favor of reconsidering, but that could not be accomplished. Others thought the minute of the action taken in the case ought to be expunged, while others had different propositions to remedy what never would have occurred had the masonic course been taken of summoning the brother before the Lodge took action; for then his death would have been discovered. The brother, however, died in good standing as a member of the Lodge, and might have suffered from pecuniary difficulties during his illness which prevented him paying his dues, for all that the Lodge knew. We sincerely trust that an amendment to the General Regulations of the Grand Lodge will be adopted compelling Lodges to summon brethren in arrears before they can be dealt with.—*N. Y. Courier.*

SLEEP.—Sleep is a religious duty of all active men, if they take it at home and not in Church, says the Rev. Mr. Beecher. What are riches good for to a broken constitution? asks the same man. I am sometimes inclined to think that the heresies and absurd theories of this world have their origin in dyspepsia. I had rather be a bankrupt and in health, than to be a millionaire with the gout.

CENTENNIAL.—We have given in another page a full and interesting sketch of the Centennial Anniversary of Masters' Lodge, at Albany, which our readers will examine with interest. The oration on the occasion was delivered by brother S. O. Vanderpoel, M.D., and was a well-conceived and excellent performance. He traces the history of the Lodge from its organization in 1768 to the present time. Its first Master was Dr. Samuel Stringer, at the time a surgeon in the British army, and served as such during the French and Indian war. At the breaking out of the Revolution he was appointed by Congress Director-General of the hospitals in the Northern department, in which position he rendered important and valuable service to the patriot cause. He died in 1817, in the 83d year of his age. Among its early members were some of the most eminent men of the State, such as Jeremiah Van Rensselaer, Philip Lovering, Peter W. Yates, Morgan Lewis, Josiah Root, Gen. Stark, Daniel Shays, and others of revolutionary memory. The Lodge has a history and a character of which it may well be proud. It has undoubtedly stood from the beginning, as it stands to-day, among the wealthiest, most prosperous, and respectable Lodges in the State, and our hope is that the end of another hundred years may still find it occupying the high and honorable place it now so worthily fills.

DEGREES OF THE LODGE.—From the earliest time down to the period when the Grand Lodges of England and Scotland were formed, the fraternity of Masons was evidently of a secret character, and thus effectually prevented the science from becoming generally known. There seems to have been but one form of initiation, although it is just possible that there was a special ceremony for passing. The apprentice, after being duly entered, and serving his lawful time, became a Fellow Craft, if sufficiently expert, and selected a mark by which his work would be known to himself and Master, after which the more expert craftsmen were advanced to the position of Master, and considered to be capable of superintending, planning, and erecting buildings in connection with the other Masters of the Lodge. —*Hughan.*

THE GRAND CHAPTER OF GEORGIA has abolished its Committee on Foreign Correspondence, and some other Grand Bodies might profitably follow its example.

A CAUTION TO THE CRAFT.—We have been requested by official authority to publish the following:—

"An individual calling himself Dr. Pruyn, and claiming to be a member of Mount Vernon Lodge, and Temple Chapter at Albany, New York, as also a Templar, and a 33d of the Supreme Council A. A. Rite for the Southern Jurisdiction of the United States, has been recently travelling through the South and West, peddling 'Richardson,' and obtaining money by that and other means from confiding brethren where he temporarily sojourned.

"Suspicion having at last been aroused as to the truth of his statements, due inquiry was instituted, and the same proved to be false. He neither is, nor was, a member of the Ancient Accepted Rite, Southern Jurisdiction, as proven by Ill. Bro. Fred. Webber, 33° of Louisville; and instead of being a member of Mount Vernon Lodge at Albany, he was dismissed from the same in 1864, as the certificate of the Secretary of the Lodge, under seal, proves.

"The Fraternity will therefore be on their guard."

A SUGGESTION.—As the Supreme Council 33°, A. A. Rite, for the Southern Jurisdiction of the United States, will hold its Triennial Session at Charleston, S. C., early in May; and as the Anniversary of the Ineffable Masons of the Northern Jurisdiction will occur on the 17th of the same month, or some five weeks before the period appointed for its next assembling, we suggest the propriety of holding a celebration in this city on the Anniversary alluded to, and the inviting of the members of the Southern Supreme Council to participate in the same.

Should our suggestion be entertained and consummated, we feel assured that such a meeting of Ineffable Masons from every State in the Union would be productive of the best effects and show to the masonic world such a gathering of talent and worth as was never before assembled in these United States. Will our suggestion be adopted?—*N. Y. Courier.*

"MASONS never solicit any persons to become Masons."

"But I was solicited," said a drunken fellow present, "and after I had come among you, you turned me out!"

"Yours is the exception that proves the rule," was the ready answer, "and the trouble we had with you proves the danger of varying from our principles!"

THE WESTERN MUSICAL REVIEW, a well-conducted musical journal published at Indianapolis, Ind., by Benham Bros., and which sustains an able masonic department under the editorial charge of Brother GEO. H. FLEMING, speaks of this Magazine in the following terms: —

"It is with feelings of pride and gratification that we name this venerable 'Magazine' among our exchanges. While it is the senior, by several years, of all the now existing masonic periodicals, it was also the 'pioneer,' in this country, of journals exclusively devoted to Masonry. During this long lifetime, it has maintained the highest standard of merit and usefulness, and now, in hale old age, it could be as illy spared as in the 'early morning' of its labors. 'The burden and heat of the day' has not detracted from its vitality, and we trust the hour is far distant before the 'even' shall compel its goodly work in the vineyard to cease.

"In preparing our present issue, we have made very liberal use of the 'Magazine,' and yet have been compelled to omit condensations of a number of additional marked articles."

NEW BOOK OF MASONIC MELODIES. — Messrs. William A. Pond & Co., No. 547, Broadway, New York, have just issued from the press a new musical work, adapted to the use of Lodges and other Masonic Bodies, entitled "Ivanhoe Masonic Quartettes, selected and arranged by Thomas C. Pollock." The publishers inform us that these Quartettes were written by many eminent musicians (members of the Craft), expressly for this work; and they are delightful pieces of music, either for the Lodge or home circle. The music, with two exceptions, has been arranged for male voices, and is of sufficient variety to answer all the purposes for which it is especially designed. We cheerfully recommend the work to the Lodges and other Masonic Bodies, as one of the best collections of the kind ever published in this country. The price is two dollars a copy, and can be had of the publishers.

DEATH OF BR. FINLEY M. KING. — We regret to learn that our distinguished brother, Finley M. King, Esq., Past Grand Master of the Grand Lodge of New York, died at Syracuse, N.Y., on the 3rd of February last, aged 47 years. He was a talented and zealous brother, and widely and favorably known by his masonic writings.

A RULE OF ORDER. — NEW YORK, Feb. 27, 1868. — A short time since several amendments to the By-Laws of my Lodge, prepared by a committee of the same appointed for that purpose, were offered, and in accordance with a provision of these By-Laws, notice was given to the members by summons to attend on a given regular Communication, for the consideration of the same.

When the subject was brought up before the Lodge, a motion was made to lay the same upon the table, which prevailed. What I desire to know is, can the proposed amendments be taken up, at any time, upon call?

Fraternally, A PAST MASTER.

Answer. Certainly not. Before they can be taken up at any future Communication of the Lodge, for the purpose of acting on them, due notice by summons or otherwise must be given to all the membership, in which the time must be clearly specified. Otherwise, a surprise may be had, and the real wishes of a majority of the Lodge defeated.

All that was done in the first instance, so far as notifying members of the Lodge, must be done over again. The justice of the course we suggest must be apparent to every right-minded Mason. None but scurvy tricksters, such as are to be found among the lowest class of politicians, would attempt any other. — *N. Y. Courier.*

INDIAN MASONS. — The "New York Courier," speaking of the delegation of Indians recently in this city, and who had a few days before negotiated a treaty at Washington, says: —

"Of the *Choctaw* delegation the following are Masons: Peter P. Pytchlynn, ex-chief, K.T. and 32d A.A. Rite; Samuel Garland, Present Chief, K.T.; Col. Sampson Folsom, R.A.

Of the *Cherokees*, Elias C. Boudinot, 32d A.A. Rite.

Of the *Creeks*, Col. D. N. McIntosh, M.M.; George Stedham, M.M."

HIS Royal Highness Prince Alfred, Duke of Edinburgh, second son of Queen Victoria, and a Captain in the Royal Navy, commanding the frigate Galatea, now on a voyage round the world, has, during his recent visit to Australia, been made a Freemason in a Lodge there. He is now in his 22d year.

FOR SALE. — A complete set (26 vols.) of this Magazine, bound and in good condition. *A rare chance.*

THE

FREEMASONS'

MONTHLY MAGAZINE.

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A NATIONAL MASONIC CONVENTION PROPOSED.

URBANA, FREDERICK COUNTY, MD.,
February 22, 1868.

CHARLES W. MOORE, Esq.

Dear Sir and Brother, — . . . . I write a hasty note to inquire in relation to the feasibility of a plan for the promotion of harmony, unity, and fraternal affection among the Universal Craft, and I ask the aid of your wisdom and advice as to the procedure.

It is a sad truth that the sad sectional alienations produced by our sanguinary civil troubles have, to an alarming extent, invaded the sacred sanctuary of Masonry, and weakened in the minds of many a true conception and realization of the sacred ties of fraternity; and the consequence is, Masonry is not exerting the humanizing influence it should over the hearts and relations of men. Our old and honest workers are passing away, *with many a heart-pang*, because of the improper "introduction of strangers among the workmen," and the kindling of *strange fires upon our altars*, upon which are offered *whole burnt offerings to gods which our fathers never knew.* In place of leavening the world, Masonry is in danger of being leavened by the spirit and selfish maxims of the world.

At this time it is especially so. Politicians — unprincipled demagogues — fired the sectional heart for the work of rapine and bloodshed, and still separate the sections by imposing burdens humiliating to individual and sectional pride and self-respect. Has the decree gone forth, "Let Ephriam alone, he is joined to his idols"? and is ours destined to the same vortex which has hitherto ingulfed all former republics? Heaven forbid. How shall the fate be averted?

I think Masonry has a work just here. — It lives and works in all sections, and permeates the social heart in all parts of the country. Can it not *now* throw oil on the troubled waters, and. extending its invisible arms, draw to its bosom belligerent men, and whisper to the hearts of many, of *all*, " Sirs, ye are brethren " !

But how shall it proceed? I propose that the Grand Lodges suggest a Grand Convention of Masons, composed of the Grand Masters and P.G. Masters, and *one* specially appointed delegate from each Grand Lodge in the United States, to assemble in the city of Baltimore, on the fourth day of July next, *to take into consideration the state of the Fraternity in the United States*, and to suggest to the State Grand Lodges the best mode of developing and preserving the *Ancient Landmarks* and increasing the practical efficiency of the Institution in the propagation and diffusion of the moral and physical benefits of Masonry. What will be gained? Public attention will be forcibly attracted and directed to its public suggestions, the Institution throughout our land will be roused from lethargy, individual and associate influence through local Lodges will leaven the mass of our people, a kindlier social, aye, political, feeling will ensue, and, under God, the present dark clouds will dissolve and fall in gentle rains to water and refresh, reviving "*Friendship, Morality, and Brotherly Love.*" What think you? Let me hear from you; let the Magazine speak out.

In haste, fraternally and truly yours. J. D. M.

The above communication is from a clerical brother whose distinguished ability and eminent services in the cause of Masonry, during a long and useful life, entitle any suggestion from him, touching the welfare of the Institution, to the careful consideration of his brethren.

We have at several times, before and since the close of the rebellion, taken occasion to suggest the holding of a National Convention of delegates from the Grand Lodges of all the States and Territories in the Union, for the purposes indicated by our correspondent; and action has at different times been taken by a limited number of Grand Lodges on the subject; but the co-operation has been insufficient for the accomplishment of the object proposed. We said, in 1862, that the close of the war would be the precise time at which, beyond every other, the healing influences of masonic charity and love might be exercised with the most beneficial effect; that a deep shadow of mourning would be resting over the land, and the spirit of revenge would be brooding in every habitation, North and South. The result has verified this, and every day's report confirms it. The evil still exists, hardly less violent in its character, though perhaps not so open and bold in its manifestations, as at the immediate close of the contest. We also said then, as we say now, that Masonry is peculiarly and essentially adapted to meet and remedy this great national and masonic evil, the effects of which are felt not only in our political but in all our fraternal relations; though in the latter, of course, comparatively mollified and softened: and to the dignity of this call and duty we still think our Grand Lodges should, one and all, promptly and fully rise. The task of healing the wounds still rankling in the breasts of brethren, and of reconciling those whom the intrigues and ambitious plots of designing politicians, working upon the too ready material of impetuous passions, succeeded in arraying against each other on many a field of blood and death, is a task worthy of them and of Masonry. It may be a difficult one, but, if accomplished, it will be all the more glorious. Our Institution, at the present moment, North and South, includes many thousands of earnest, intelligent, and influential men, upon each one of whom rest the solemn vows of beneficence and charity, "good will to our fellow men;" and what nobler field can possibly be afforded for the practical performance of those vows than this, in which Masonry points to her estranged and alienated children, and, ignoring the jealousies and annoyances of section, creed, and party, acknowledging no law or principle less holy, broad, and generous than those of loyalty to country and love to man, bids them come forward and be again united and reconciled, so that

"Hearts, alas! too long estranged,
And friends that have grown cold,
May meet again like parted streams
And mingle as of old!"

Our correspondent, with other thinking brethren, anticipates, as one of the more general results of the doings of the Convention he proposes, that it would exert a large and favorable influence in softening the political and sectional asperities, by which the whole country is now alienated and distracted. It is no part of Masonry, or Masons, as such, to attempt to interfere with the political direction of public affairs. Submission and loyalty to the duly constituted authorities of the land is one of the essential principles of our Order. To those authorities must all direction and management of public duties be left. But the sphere of lawful action still remaining for us, is ample enough to give exercise to all our energies. The warmest lovers of our political institutions are bound to confess that their weakness lies in their want of conservative, and if we may so use the word, "humanizing" elements. To cite our own words, used on another occasion: In a Republic where the humblest may aspire to the highest office, and where all offices, instead of being held, as in the European tyrannies, within the hard and selfish grasp of a favored order, are open to the competition of all, politics becomes not merely a general employment, but an all-powerful, all-pervading passion; and, like all absorbing passions, is apt to sweep away the softer feelings of the heart, the humanizing charities on which the happiness of communities, as of individuals, so immensely depends. Thus, in public life, the rivalry and passions of party politics become the rule; love and charity, "good will to men," the exception. On all sides, wherever we may glance around the political horizon, we shall see the former towering high aloft as a proud public monument, while we may count ourselves happy if we always succeed in discovering the latter — as sweet but lowly flowers decking and making fragrant the lowlier and more retired spots of the great national landscape. Now, in Masonry we find the precise opposite to this. *Here* the rule is more than reversed; for, while Charity and Love are raised to the very highest place of honor, party politics and the fierce passions they excite are absolutely and unconditionally excluded. Neither this prolific source of the jealousies and antagonisms of public life, nor that other no less productive one of sectarian animosity in religion, is ever, or can be, permitted to profane the Lodge-room by its distracting presence. But it does not follow that because Masonry thus ignores party politics and all other sources of social and public strife, and is bound to devote its homage to the higher principles of fraternity and humanity, that it is thereby precluded from interfering in any way, or attempting to exercise any influence over the public distraction and individual calamities resulting from such a direful civil contest as that through which our country has recently passed, and from the effects of which it is now suffering. On the contrary, it is bound by its very leading principle of human brotherhood to indorse and adopt the noble sentiment of the Roman dramatist, "Homo sum! Humani nihil a me alienum puto!" If it cannot act as a political power in the arena of political strife, it *can*, within its own legitimate sphere, plead the cause of justice and humanity against sectional asperity and political injustice. In such a cause, though its power be passive, its influence, if wisely directed, cannot fail to be effective; it can do much in softening individual prejudices, and in giving tone and encouragement to individual sympathies. Perhaps, in this last respect lies its greatest power, both political and masonic: and it is a truth too obvious to be either concealed or glossed over, that these sectional political prejudices are as manifest, and, in exceptional cases perhaps, as violent and vindictive, in masonic quarters, where a different spirit should prevail, as in the more open political circles. Is there any doubt of this, we have only to refer to the published Proceedings of Grand Lodges on both sides of the "line" for the evidence; and we regret to be obliged to say that three years of cessation of active hostility have done but little in reviving and restoring that spirit of brotherly love and confidence which is the true glory and boast of Masonry. Here, then, the Convention suggested by our correspondent, would find a great and profitable work to be done — a work which, if successfully accomplished, would be a full compensation for any amount of labor and expense that might be bestowed upon it.

But our correspondent looks beyond the points we have been considering, and anticipates a further, and perhaps a higher, benefit from the measure he proposes, in a general revision of the present condition of the Institution in this country, — a quenching of the "strange fires" that are seen burning upon our altars; a repudiation and rejection of doctrines, ceremonies, and practices unknown to "the fathers," and dangerous to the purity and usefulness of the inheritance; a cleansing of the temple; an expulsion of the "money-changers"; a protection of the altars from the defilement of sectarianism, scepticism, and infidelity; a restoration and a more reliable and uniform interpretation of the fundamental dogmas and unalterable laws which have preserved the Institution through the long ages of its existence, and given to it a fame and an influence unparalleled in the history of ancient or modern times. And we take occasion to say here, that this last consideration is of vastly more importance at the present moment than at any previous time in the history of the Order in this country. We have already announced in these pages that certain leading members of the more strict — fanatical, bigoted, if you please — religious denominations, in different sections of the country, are arraying their forces against the Order, on the ground that it is, in its principles and teachings, inconsistent with, and inimical to, the progress of true religion; or, in plainer words, that it is *Deistical* in its doctrines and opposed to Christianity. And we understand that these parties have already under their control *twenty religious papers* with which to open the campaign. We also learn from the secular papers that they are to hold a "National Convention" at Pittsburgh, Pa., on the 5th, 6th, and 7th of the present month, at which, among other distinguished gentlemen, the Hon. HENRY WILSON, of the United States Senate, is announced to speak. Mr. Wilson is a Mason, though he has probably given very little attention to the subject, and knows very little about it. What view he may take of the new movement, or what considerations have induced him to allow himself to be identified with it, we have not the means of knowing. The particular point he is to discuss is "The Action of the Secret Orders on Christian Civilization." The proposition has "scope and verge" enough, for it covers the history of every nation and people since the flood; and, if properly and philosopically treated, would make a large volume of great interest and value not only to the student of theology, but to scholars of every class. It does not, however, follow, from the appointment, that the speaker will be under the necessity of making an anti-masonic oration, and we trust he will have the good sense not to commit that folly.

It is undeniably true that the difficulty of meeting the threatened controversy has been greatly magnified by the imprudent and unauthorized conduct of persons who have been admitted into the Institution, but who have failed to correctly appreciate its moral status and the true purposes of its symbolic teachings; or, otherwise, have attempted, and in some cases but too successfully, to give to both an interpretation favorable to the rankest scepticism, or, as recently in some of the Lodges in France, the boldest and most undisguised infidelity. Two or three examples of this kind we here lay before our readers, from a masonic (?) periodical published in a neighboring city, and which, we regret to say, does not stand alone among such publications in its infidel utterances and teachings. The extracts follow: —

"The true spirit of Christianity is by no means inconsistent with that of Freemasonry, but the observance of that faith, as exacted by these prayer mongers and slang whangers, who have taken up gospel preaching as a trade, is most assuredly antagonistic to the morality of Masonry, which precludes any man from injuring, much less condemning, his neighbor for any exercise of his judgment upon a matter of such speculation.

"Probably the 'American Baptist' will be astonished to learn that modern Christianity is the creation of ancient Masonry, and was in the first instance designed to avert that very persecution of intelligence the Baptists of this late date appear anxious to revive. Nevertheless, such is the fact, as an examination of Byzantine history will incontestably demonstrate.

"Anterior to the establishment of the Church, called of Christ, religious persecution was unknown, but the very instant it became an element in the State, a career of murder, massacre, and persecution was inaugurated, which continued down to the commencement of the present century. For eighteen hundred long years the greatest and best men were judicially murdered in the name of him who died, as we are told, a religious martyr. Religious toleration was the genius of Paganism; persecution has been the unvarying rule with clerical expounders of a faith which should inculcate universality in charity.

. . . .

"Not one moral precept can be found in the entire New Testament which has not been advocated centuries before by Plato, Socrates, and kindred lights of Pagan philosophy. In fact, the epistles attributed to the apostles are actual masonic charges; while the Apocalypse is but an enigmatical exposition of the greater mysteries.

"The actual life of Jesus, who was a pure Jew, in the days of Judea's degradation, at a time when the Temple at Jerusalem was built by a stranger, and the throne of the kingdom pressed by a foreigner, was taken as the basis for a demi-god, as in subsequent years the fable of Arthur was assumed by the Neo Bards as a counter-blast to the story of Christ. The divinity of Christ, as well as the doctrine of purgatory, was a secondary assumption by the clergy, who borrowed from the traditions of the mysteries confused ideas as to the unity of the gods, the resurrection and last judgment, all of which are purely masonic degrees.

"The Jewish religion was wholly inconsistent with the liberality and tolerance of the Pagan mystics. In only one particular did it inculcate the prevalent dogma of that which we call heathenism. The God Almighty of the Jews was not only a national monopoly, but a family appendage. Jehovah was the God, not of Israel generally, but of Abraham and Isaac. The actual Christ was a Jew of the strictest discipline, but he of the New Testament breathes all the vitality of the Platonic republic."

We give the foregoing for two reasons: first, that our readers may see the bold front that infidelity has assumed, and the attempt that it is making upon our Institution; and, secondly, to enter our solemn protest against the character and assumptions here ascribed to it. The statements are false in every respect, so far as they represent or can be made to apply to the Freemasonry of this country or under the English jurisdiction. On the continent of Europe the fact may, to some extent, be otherwise; but even there, Masonry, in its corruptions and defilements, has but shared the fate of religion. Neither, as it there exists, is to be received as the standard by which to measure the true character of either. On this point, at least, it is the duty of the Fraternity, in the words of our correspondent, to "speak out," in a form and tone that will leave no room for cavil or doubt.

A NEW REGULATION.

The Grand Lodge of New Jersey, at its late Annual Communication, adopted the following amendment to its by-laws: —

"1. Immediately after the opening of the Grand Lodge, the Grand Secretary shall place the ballot-box upon his table, wherein any member of the Grand Lodge may place nominations for any or all of the Grand Officers who are elective. Previous to the election, the same shall be read for the information of the Grand Lodge, but no nominee shall be called upon in open Grand Lodge to accept or decline any nomination he may have received, and no votes shall be received for any person at the election, unless he shall have been previously nominated in the manner herein mentioned."

THE MISSION OF MASONRY.—ITS TRUE, FUNDAMENTAL, AND ESSENTIAL IDEA.

[Extract from Annual Address, Grand Master of New Jersey.]

The Institution of Freemasonry is not only a mystery and a paradox to the uninitiated, but the conceptions which are entertained of it by the initiated themselves are frequently unfounded and erroneous. So many and various are the errors into which many of the brethren have fallen upon this subject, that I deem it not improper to trespass upon your patience, for a short time, with some reflections upon what I consider the true idea of the Masonic Institution, and the aims and objects of our Fraternity.

I remark, in the first place, that the Masonic Lodge is not the Church, or a substitute for it.

The Mason who subordinates the Church to the Lodge errs, and errs grievously. Each has its proper mission and its appropriate sphere. But the mission of the Church is higher and more sacred than that of our Fraternity. Masonry is of human origin; it claims no Divine commission. It does not profess to be able to reconcile God and man; it is powerless to change the human heart; it cannot save a soul from death. These are the prerogatives of Omnipotence.

"From David's lips this word did roll;
'Tis true and living yet;
No MAN can save his brother's soul
Or pay his brother's debt."

The mission of Masonry is rather with the present than with the hereafter, rather with things temporal than with things eternal. Its labors and influences are directed to ameliorate the conditions of human life. It seeks to open the fountains of benevolence, to make the selfish man less selfish, the avaricious man less avaricious, to soften the hard heart, and to bring the erring back into the path of duty. It stretches out its hands to succor the needy and the orphan, to dry the widow's tears, to cause the sun to shine where shadow had rested, to make life a joy and not a burden, and to smooth the pillow of suffering and death. It concedes to the Church the more honored, influential, and sacred position, but strives, in its own peculiar way and by its own peculiar influences, as a handmaid of the Church, to assist her in every good and perfect work.

Secondly. It is not the *sole*, *primary*, and *fundamental* object of the Masonic Institution to enforce personal morality.

I hold that Masonry is a necessity to the human race, and that it answers a longing of humanity which no other society, lay or ecclesiastical, meets and satisfies. But if its sole object is to inculcate personal morality, then it is not a necessity, for there are other organizations which can do that work as well and better. The Church can enforce purity of life and conduct, not only by its influence, but by the added sanction of Divine command. No tables of Law were ever committed to the Masonic Fraternity, as such, amid the thunders of Sinai. Far be it from me to assert that Masonry does not demand from its votaries a moral and exemplary life and conversation. The pithy and comprehensive statement that Freemasonry is "a beautiful system of morality, veiled in allegory and illustrated by symbols," shall not receive contradiction from me. There is hardly an object in inanimate nature which does not teach, to the thoughtful Mason, some great and important lesson of morality. He realizes the idea of the poet, and finds "sermons in stones." But we are now seeking for the essential and primary idea of our society, and my assertion is that the enforcement of personal morality is not the corner stone of the Masonic Temple.

Thirdly. The Masonic Fraternity is not, primarily, a charitable society.

The same argument may be applied to this proposition as to the last, that if the sole object of our Fraternity be Charity, there is no necessity for its existence, and its annihilation would create no void in the world. Everywhere the streams of active benevolence are flowing. In this day, no man with charitable impulses need look long for an opportunity for their exercise. On all sides are asylums for the widow and orphan, homes for the destitute, hospitals for the sick, schools for the poor. Never, since the development of modern civilization commenced, have the feet of Charity been so ready to run on their errand of Mercy and the hand of Wealth so lavish in the distribution of its means. Sorrow has but to make itself known, and the angels fly to its relief. And it must be admitted, with shame and mortification, that the charitable man, seeking for some plan of systematic benevolence, some avenue through which his charity would be conferred only on those worthy to receive it, would not select the Masonic Fraternity to be the almoner of his bounty.

What, then, is the true, fundamental, and essential idea of our Institution?

I hold that the central idea of Masonry, the foundation stone upon which the superstructure rests, is the recognition and practical application of the great principle of the universal Brotherhood of Man. Whether he drew his first breath amid polar snows or under the burning sun of the tropics; whether he owe political allegiance to an empire, a kingdom, or a republic; whether he be clad in the purple of Dives or the rags of Lazarus; whether his skin be bleached with the hue of the Caucasian or be clouded with the "shadow'd livery of the burnish'd sun"; whether he worship his God in a Methodist meeting-house, an Episcopal church, a Catholic cathedral, a Jewish synagogue, or a Mohammedan mosque, the great lesson which Masonry teaches to its votaries is that "a man's a man for a' that." Creeds and forms of faith are good in their places. I have but little faith in the professor of religion without a creed. Love of country is a glorious and beautiful thing in its place, and one of the noblest passions that can animate the human heart. "If I forget thee, oh Jerusalem! let my right hand forget her cunning: If I do not remember thee in the time of my trouble, let my tongue cleave to the roof of my mouth." Political preferences and affiliations are good things in their places. He is unworthy his birthright as a citizen of this Republic, who has not fixed views upon the great questions of public policy which agitate the State and country. But the great heart of humanity, weary of the unceasing and harassing strife of this busy and selfish world, where

"The natural bond
Of our brotherhood is severed as the flax,
That falls asunder at the touch of fire,"

longs for some common platform where rumors of contentions on these and kindred subjects can never reach it more. And this eager longing of the human heart the Masonic Institution alone can satisfy. Here, we are all citizens of one country, which is the great globe itself; members of one family, which is the entire human race; children of one Father, which is God. And this, as I conceive, is the true idea of the Institution of Masonry.

I have said that Masonry was not the Church, or a substitute for it; that its *primary* object was not the enforcement of personal morality, and that it was not a charitable society. Now I say, that it follows, as subordinate and incidental to the main design of the Masonic Institution, that the perfect Mason (*rara avis in terris*) should be a religious man, in the primary acceptation of that term; he should be a moral man and he should be a charitable man.

He should be a religious man, because the true idea of our society

recognizes the existence of God, and insists, as a preliminary condition to initiation, upon an acknowledgment of the candidate's belief in Deity. The great light of Masonry is the Holy Bible. Besides, the cultivation of true religion will better enable us to fulfil the obligations we have assumed, and to discharge the duties we owe to the Craft. "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and the widows in their affliction, and to keep yourselves unspotted from the world."

He should be a moral man, because the obligations imposed upon him by the relation in which Masonry places him toward his fellow man cannot be properly fulfilled except by the cultivation and practice of the moralities of life. The great Pythagoras has said that "all the maxims of morality might be referred to the duties which men owe to themselves and the duties which they owe to each other." When we talk of the immoralities of men, we are apt to restrict the full meaning of the term and confine its significance only to the more glaring vices. But morality is defined to be "the doctrine or system of moral duties, or the duties of men in their *social* characters." So that the moral man, in his social relations, should not only be free from prominent deviations from the path of rectitude, but he should also exemplify the virtues of friendship, courtesy, forgiveness, hospitality, patience, forbearance, gentleness, gratitude, brotherly love, relief, and truth. And it is the exercise of this latter class of positive virtues that the relation of Brotherhood, in which we stand to each other, more particularly requires.

And he should be a charitable man.

The practice of Charity is incumbent upon all men; but the principle of Brotherhood, which, as I have said, is the foundation stone of our Institution, more especially enjoins it upon us. As we bring the human race into closer relation, the obligation of benevolence increases, and the opportunities for the practice of this virtue become more numerous. Men frequently find obstacles in the way of a free exercise of their charitable impulses towards worthy objects. Personal pride, a natural feeling of independence, an unwillingness to incur obligations which cannot be repaid, sometimes obstruct the avenues of charity. Some men, who would cheerfully accept and who would invite the assistance of a brother, would starve before they would receive the charity of a stranger. So, when we bring men upon a common platform, when the needy realizes that his neighbor is his brother, and that all men are sharers in a common human fate, these obstacles vanish. Charity is a duty enjoined upon Masons by the genius of the Institution, and by the explicit injunctions of Masonry's Great Light. Nowhere is its importance more prominently set forth than in the description which that Book gives of the events of the Last Day, when the denizens of the earth will be divided into two great companies and the blessed of the Father will be invited to inherit the Kingdom. And what is the reason which is given for this exceeding great reward? Because ye kept every jot and tittle of my law? Because ye built my churches? Because ye were orthodox in your theological views? Because ye "paid tithes of mint, anise, and cumin"? Not so. But because "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Viewed in the light in which I have discussed it, what a thing of beauty is the Institution of Freemasonry! It is not an ingenious theory, a useless speculation, or a fanciful invention to amuse its votaries and to enlist the researches of the antiquarian. It is eminently practical in its design and operations, and carefully adapted to the wants, weaknesses, and aspirations of human nature. It applies the principle of the family relation, in all its beauty and attractiveness, to the entire human race. Recognizing God as the Father, it teaches that all men are brethren, and inculcates the exercise, towards all, of those virtues which adorn and knit together the domestic circle;

"For so the whole round earth is every way
Bound by gold chains about the feet of God."

And now, my brethren, I glean for every one of you, from these remarks, a lesson for the year. Deal gently with thy brother. If temptation overcome him, deal gently with thy brother. If the frailty of human nature cause him to deviate from the path of rectitude, deal gently with thy brother. If, amid the busy scenes of the outer world, the excitement and turmoil of life's battle, or under the burden of pressing cares, or in the relaxation of social intercourse, he shall, for the moment, forget his obligations and duties to the Craft, deal gently with thy brother. There is much that is good in the world. Be generous in your judgment of all; be hopeful in your hopes of all.

These are the last words which I shall be privileged to utter to you from this Grand East. The gavel which you intrusted to me four years ago I am about to surrender to that one of my brethren whom you, by your suffrages, shall designate. A retrospect of these four years awakens in my breast mingled feelings of pleasure and regret; pleasure, from a recollection of the many acts of kindness and brotherly love of

which I have been the recipient; regret, that I have come so far short of the high standard of excellence which this station requires. But if I may feel satisfied that my administration of the affairs of this Grand Lodge has met your approbation, the earnest desire of my heart will be gratified.

"Life counts not hours by joys and pangs,
But just by duties done.

"And when I lie in the green kirk yard,
With the mould upon my breast,
Say not that 'he did well or ill,'
Only 'he did his best.'"

W. Silas Whitehead, *Grand Master.*

GRAND LODGE OF NEW BRUNSWICK.

We have received from a respected correspondent a handsomely printed pamphlet containing the proceedings had at the organization of the new Grand Lodge of New Brunswick in October and January last. The proceedings are minutely and clearly set forth, and they appear to have been conducted with great propriety and in excellent temper; the brethren evidently being deeply and sincerely impressed with the conviction that, even though the letter of the law might be against them, the exigencies of the Order in the Province were a sufficient apology and justification for the proposed separation from their ancient allegiance. But whether this be so or not, the movement has been so unanimous, carrying with it twenty-two of the twenty-six Lodges in the Province, and most of the officers of the Provincial Grand Lodge, that the wisest thing the parent bodies can do is to submit with a good grace and give their disobedient but, on the whole, most excellent children their freedom; and we don't doubt they will do this, so soon as they learn the actual condition of the case. It is a most successful, and we trust the future will prove it to have been a wise and beneficial, revolution. At all events, it is a work accomplished, whatever its merits may be, for revolutions never go backward. It is to be hoped that the four non-conforming Lodges will at once give in their adhesion to the new Body. It must ultimately come to this, and the sooner, the better feeling. We probably agree with them in their views of the legal merits of the question; but the odds are all against them, and nothing is to be gained by continuing the controversy.

The principal officers of the new Grand Lodge are M.W. Benj. L. Peters, Grand Master; Wm. Wedderburn, Deputy Grand Master; Wm. P. Llewelling, Senior Grand Warden; David Brown, Junior Grand Warden; Wm. F. Bunting, St. John, Grand Secretary.

MASONRY AS A POLITICAL LEVER.

We find in the "New York Herald" the following extract: —

> "During the session of the Conference of the New England Methodist Episcopal Church, the Committee on the Course of the Country, through the Rev. Gilbert Haven, reported resolutions indorsing impeachment and eulogizing General Grant and Secretary Stanton for their patriotic conduct. The resolutions were unanimously adopted, and it was voted to send copies to the Speaker of the House of Representatives, the President of the Senate, Secretary Stanton, General Grant, and the Chief Justice of the United States."

Now, be it remembered that among the more serious charges brought by the Oberlin fanatics in their general indictment against the practice of Masonry, great stress is laid upon the presumptive participation of the Fraternity in purely political matters, to the detriment of individual interests and to the general injury of the common weal.

But here we have testimony as to the interference of a purely religious body, congregated for purely sectarian purposes, systematically and deliberately entering upon discussion of matters which concern in the most vital manner the government of the State. Neither is the action of the Conference restrained to expression of opinion on an isolated political question; its fulmination can only be regarded as an intimidation of the course of justice to be administered in the highest court which our Constitution has created, and before which our highest magistrate is being arraigned. The case is prejudged, and the determination of the Conference transmitted to the head of the prosecution, to coerce, if possible, a satisfactory judgment.

Now, it is a well-known fact, that President Johnson is a Mason, and if there were any foundation to the idle stories circulated by the religious fanatics, as to the strength and compulsory power of masonic obligations, it would be the bounden duty of the Fraternity to interpose for the assistance of a brother notoriously in distress. Had a Grand or Subordinate Lodge, at the close of its Communication, passed a series of resolutions upon the subject of impeachment, from one end of the Union to the other would have rang a peal of disapprobation, unloosening the pent up vials of wrath against an institution daring to influence public clamor. Would not an action of this sort, perpetrated by the obscurest Lodge in the country, have been heralded as proof positive of the designs of Masonry to conspire against the liberties of the country? while it is a matter of notoriety that the Loyal League and other kindred societies, are oath-bound associations, pledged to manage or control purely political affairs. Yet the Church does not find it profitable to wage a contest against these strictly illegal clubs, while the slightest movement of Masons, tending to a political end, would be held as *prima facie* evidence of universal treason. — *Mystic Temple.*

THE POWER OF THE "GREAT LIGHT."

A Virginia banker who was the chairman of a noted infidel club, was once travelling on horseback through Kentucky, having with him bank bills of the value of twenty-five thousand dollars. When he came to a lonely forest, where robberies and murders were said to be frequent, he was soon "lost," by taking a wrong road. The darkness of the night came quickly over him, and how to escape from the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse onward he at length came to a wretched cabin. He knocked, and the door was opened by a woman, who said that her husband was out hunting, but would shortly return, and she was sure he would cheerfully give him shelter for the night. The gentleman tied up his horse and entered the cabin, but with feelings which may better be imagined than described. Here he was, with a large sum of money, alone, and perhaps in the house of one of those robbers whose name was a terror to the country.

In a short time the man of the house returned. He had on a deer skin hunting shirt, a bear skin cap, seemed much fatigued, and in no talkative mood. All this boded the infidel no good. He felt for his pistols in his pocket, and placed them so as to be ready for instant use. The man asked the stranger to retire to bed, but he declined, saying that he would sit by the fire all night. The man urged, but the more the infidel was alarmed. He felt assured that it was his last night on earth, but he determined to sell his life as dearly as he could. His infidel principles gave him no comfort. His fears grew into a perfect agony. What was to be done?

At length the backwoodsman rose, and reaching to a wooden shelf, he took down an old book, and said:

"Well, stranger, if you won't go to bed, I will; but it is my custom always to read a chapter of Holy Scriptures before I go to bed."

What a change did these words produce! Alarm was at once removed from the sceptick's mind! Though avowing himself an infidel, he had now confidence in the Bible! He felt safe. He felt that a man who kept an old Bible in his house, and read it, and bent his knee in prayer, was no robber or murderer! He listened to the simple prayer of the good man, at once dismissed all his fears, and lay down in that rude cabin and slept as calmly as he did under his father's roof. From that night he ceased to revile the old Bible. He became a sincere Christian, and often relates the story of his journey to prove the folly of infidelity. — *Anon.*

MASONIC SONG AND PRAYER.

BY BR. JOHN HOOPER.

God of the even-tide, God of the sea,
God of the whirlwind, God of the lea,
We love and bless Thee,
Believe and confess Thee;
Fill then our hearts with Thy spirit of love —
Love, such as enkindles the angels above.
Love one another —
We all are Thy children, O God our Father —
Sister and brother;
Teach us to fill our terrestrial mission, —
Giving light to the blind, and strength to the weak;
Freeing all minds from dull superstition, —
That 'tis God-like to act, 'tis God-like to speak.

God of the midnight, God of the light,
God of the humble, God of the bright,
Protect and aid us.
O God, thou hast made us;
Teach us that vice is the demon of all, —
That envy and malice still hold us in thrall.
Enlighten our blindness,
Teach us the rights of our brother are ours;
Be gentle with kindness —
Help us to banish all faults that are gone;
Show us a glimpse of the future to aid us,
That Celestial Lodge near Thy throne —
O God, our Father! 'twas Thou that made us

God of the body, God of the mind,
God of the Universe, God of each kind!
All hearts shall implore Thee,
All minds shall adore Thee,
For goodness and love Thou hast scatter'd around,
Even beauty and plenty spring from the ground.
Calm the fears of the dying —
For faith in Thy love will set the soul free —
The widow's low crying,
The tears and the wailing are heard, Lord, by Thee.
The land, and the ocean, Thou gavest to all;
That which is my right, is the right of all others;
God is our Father, and we are all brothers.

God of our Altar, God of our rest,
God of our Bible, God of the blest;
As Masons we seek Thee,
As Masons we greet Thee;
As brother Masons, with masonic feelings,
Teach us to be brotherly in all our dealings.
Thy gavel resounds,
Hailing together every brother,
The wide world around.
Plumb and the Trowel smooth us like plaster,
The Square and the Compass controlling our love;
Securely prepared, we'll greet the Grand Master
In the high Lodge of all — the Grand Lodge above.

"LODGES OF SORROW."

MASONIC SERVICE IN COMMEMORATION OF THE DEAD.

[The following beautiful and solemn service was performed by the brethren in Philadelphia, on the 30th of March last, in commemoration of the decease of their late Brother William B. Schnider, and we transfer it to our pages in the belief that it may be of service for use or reference to Lodges in other parts of the country who may have occasion for such a ceremonial.]

IN MEMORIAM.—Br. WILLIAM B. SCHNIDER.

The Worshipful Master said, — Brethren, the last sad duties to our departed Brother we have performed, his body we have deposited in the silent earth. Let us now think only of his virtues, and dwell upon the pleasant memory he has left.

Then the Service in Commemoration of the Dead began as follows:

INSTRUMENTAL MUSIC.

"*In Diesen Heiligen Hallen*," — Magic Flute.

The officiating Chaplain said, — Let us worship the Lord of Spirits, for all live unto him.

Prayer by the Chaplain. — O Almighty and Eternal God! There is no number of thy days or of thy mercies. Thou hast sent us into this world to serve thee, but we wander far from thee in the path of error. Our life is but a span in length, and yet tedious, because of the calamities that inclose us on every side. The days of our pilgrimage are few and evil, our bodies frail, our passions violent and distempered, our understandings weak, and our wills perverse. Look thou upon us, our Father, in mercy and pity. We adore thy majesty, and trust like little children to thine infinite mercies. Give us patience to live well, and firmness to resist evil. Give us, O merciful Father, faith and confidence in thee, and enable us so to live, that, when we come to die, we may lie down in the grave like one who composes himself to sleep, and that we may be worthy hereafter to be remembered in the memories of man. Bless us, O God! Bless our beloved Fraternity throughout the world; may we live and emulate the example of our beloved Brother; and, finally, that we may in this world attain a knowledge of thy truth, and in the world to come, life everlasting. Amen.

VOCAL MUSIC.

Quartette — "Rest."

WORSHIPFUL MASTER. — Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

SENIOR WARDEN. — My days are past, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet will I look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

JUNIOR WARDEN. — I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years: I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise thee, death cannot celebrate thee. The living, the living, he shall praise thee as I do this day. Are not my days few? Cease, then, and let me alone, that I may take comfort a little. Before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness; lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. Behold he taketh away, who can hinder him?

INSTRUMENTAL MUSIC.

Prayer from Freischutz.

WORSHIPFUL MASTER. — Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff shall comfort me.

And they shall look unto the earth: and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

As the sands in the glass soon measure the period of an hour, so do the moments of our being soon wing away the season of life. That which is always short, is growing constantly shorter, till the wave of time is swallowed by the billows of eternity.

INSTRUMENTAL MUSIC.

During which the Junior Deacon extinguished the light in the South, emblematic of darkness.

SENIOR WARDEN. — For who knoweth what is good for a man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun.

The living know that they shall die, but the dead know not anything; neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything under the sun.

As the husbandman mows his meadow in due season, so death, the leveller of human greatness, sweeps us away at the appointed time.

INSTRUMENTAL MUSIC.

During which the Junior Deacon extinguished the light in the West, emblematic of decay.

JUNIOR WARDEN. — Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remembrance.

If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

Though the frosts of death may palsy the mortal tenement of the soul, shrouding it in the coffin, and withering it in the grave; the soul itself remains unaffected, flourishing in immortal vigor. Thus, when the good man dies, he has only given the appropriate watchword to the grim Tyler of eternity, and has passed on to serve a better master.

INSTRUMENTAL MUSIC.

During which the Junior Deacon extinguished the light in the East, emblematic of dissolution.

VOCAL MUSIC.

Chant.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Chaplain. — Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, for they whom God hath purified shall stand before his throne, and serve him day and night, in his temple; and they shall hunger no more, neither thirst any more, nor shall the sun scorch them, nor the fire again torture them; and they shall drink from the living spring of truth; and God shall wipe away all tears from their eyes.

When the long war between the evil and the good shall end, and the kingdom of God shall come, then sorrow and evil shall disappear, and the labors of those who have borne testimony to the truth, and given up their lives to benefit the world, shall not have been in vain; but they shall have eternal fame, and glory, and honor, when the names of all earthly conquerors and kings shall have faded out of the memories of man.

For God will, in due time, judge all men, and reward his servants and those who have loved and served mankind, the known and the unknown, the lofty and the low; and then shall his temple be rebuilt in the heavens, and those who wear his name written upon their foreheads, and his law engraved in their hearts, shall inhabit its courts forever.

Worshipful Master. — To most men the end of life is anticipated with horror, insomuch that thousands of mankind would relinquish the opportunity of gaining an inheritance "incorruptible" in a "better country, even a heavenly," if this life could be immortal. Not so with the truly good man. He anticipated, with pleasure, a season of rest and relief from mortal labors, when the grosser implements of sublunary arts shall be suspended in the desolated halls of mortality, that the harp of angels may employ his hands forever. Then will there be "no more occasion for Level or Plumb-line, for Trowel or Gavel, for Compass or Square. On the perfect level of eternity, neither weakness nor envy will jeopardize the good man's bright career; nor will he need an emblem of rectitude, while the example of sister spirits is ever before him. The cement of heavenly life will be spread by the hand of Deity, and no imperfection will require the force of art to remove it. Infinitely broad will be the circle of duty, and no brother will be disposed to overleap its boundaries, for all will be kept in the angle of perfection, by him "who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy." There the General Grand Lodge of Immortality will hold an endless Communication, consisting of the fraternity of the accepted.

Senior Warden. — My Brethren, in a little while, as it has happened to our Brother, to whose memory we now do honor, so it will happen unto each of us; and we, like him, shall be gathered unto our fathers. In the grave, all men are equal; the prince, and the beggar that shivered at his palace gates; the warlike and the peaceful, the fortunate and the miserable, the beloved and the despised, the honored and the execrated. There they mingle their dust; and their bodies dissolving, the particles jostle each other as they enter into new combinations with the elements.

What shall survive us; our works, our words, our immortal thoughts, are of infinitely more importance to the world than we ourselves are. Let Selfishness learn this lesson; and the selfish labor to leave something that shall live beyond their funerals.

Let the proud and vain consider how soon the gaps are filled in society, that are made by those who die around them; and how soon time heals the wounds that death inflicts upon the loving heart; and from this let them learn humility, and that they are but drops in the great river of humanity, which itself is one. And when God sends his angel to us, with the scroll of death, let us look upon it as an act of mercy, to prevent many sins, and many calamities of a longer life; and lay our heads down softly, and go to sleep without wrangling like froward children. For this, at least, man gets by death, that his calamities are not immortal.

Nor is our Brother wholly gone from us here below, since his influences and the effects of his example survive him. His deeds are immortal, and the consequences of his actions and exertions can never cease while the human body continues to suffer. He has become a part of the Great Past, which gives law to the Present and Future; and he still lives a real life in the thoughts, the feelings, and the intellects of those who knew and loved him.

While, therefore, nature will have her way, and our tears will drop upon his grave, in sorrow for our loss, let it comfort us to reflect that his memory will not be forgotten, but that he will still be loved by those who are soon to follow him to the silent land; that, by the wondrous gift of memory, we can still recall his features, see him as we saw him when he lived, and hear his words, and hold communion with his thoughts.

Worshipful Master. — Come with me, my Brethren, around this tomb, which represents that wherein his bones repose, and aid me in paying the last honors of Masonry to his memory.

INSTRUMENTAL MUSIC.

"*March Funebre.*" — Chopin.

The procession was then formed, &c., &c.

VOCAL MUSIC.

"*Voice of a Departed Soul.*" — Bass aria.
By Br. Aaron R. Taylor.

Worshipful Master. — May all the influences of our Brother for good, that do survive him, be continually expanded and increased, to bless his fellow men; and may our Father who is in heaven, in his wisdom, counteract and annul all those that tend to evil.

May we not forget the lesson taught us by our Brother's death, but remembering the uncertainty of life, and the little value of those things for which most men strive, may we more earnestly endeavor to obey the laws of God, avoid dissensions, hatred and revenges, and labor to do good to our fellow men. May we be true and faithful, and live and die loving our brethren.

May the relatives of our brother be consoled in their great affliction, and sustained in all trials and hardships which they may have to encounter in this world. And, loving God, and trusting his infinite beneficence, may they and we, in his good time, be gathered in peace unto our fathers, and again meet our friend and Brother in another world.

INSTRUMENTAL MUSIC.

"*Stabat Mater.*"

Junior Warden. — All death is new life, and dissolution and destruction are but recombination and reproduction. All evil and affliction are but the modes of this great Genesis, that shall not be eternal. Our friend and brother is in the hands of God, who loves him, and the destiny of his soul, diviner than the body, and beyond the reach of annihilation, is such as it pleases the infinite wisdom, justice, and beneficence, in perfect harmony, to determine.

Now faith is the substance of things hoped for, the evidence of things not seen.

INSTRUMENTAL MUSIC.

During which the light in the South was re-lit by the Senior Deacon, emblematic of faith.

Senior Warden. — Thy brother shall live again. The seed that is sown is not quickened, except it die; and that which is sown in corruption and dishonor, shall be raised in glory. The body of our Brother, which now the grave enfolds, is not he, but only the house in which he dwelt until God laid his finger on him as he slept. He was mortal, but he has now put on immortality. He is not dead, but liveth.

The hope of the righteous shall be gladness, but the expectation of the wicked shall perish; the wicked is driven away in his wickedness, but the righteous has hope in his death.

INSTRUMENTAL MUSIC.

During which the light in the West was re-lit by the Senior Deacon, emblematic of hope.

Worshipful Master. — Behold! I show you a mystery: we shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?

During which the light in the East was re-lit by the Senior Deacon, emblematic of resurrection.

Chaplain. — The will of God is accomplished. Blessed be the name of the Lord.

INSTRUMENTAL MUSIC.

"*Dirge,*" composed by Br. William P. Cunnington.

The Eulogy was then pronounced by Br. Robert Jarvis C. Walker.

The Lodge was then "called on" and closed.

INSTRUMENTAL MUSIC.

THE MASONIC TEMPLE, PHILADELPHIA.

We give on the next page the official notice of the proposed laying of the corner-stone of the New Masonic Temple in Philadelphia on the 24th June, St. John's day. The lot of land on which the building is to be erected is bounded by Filbert, Broad, Culbert and Juniper Streets, and measures 150 by 250 feet. The building will be of granite, in the Norman Gothic style of architecture, and will cover the entire lot, except as it recedes from the street. It will be 98 feet in height, with a balustrade and ornamental work, which will carry it, especially on its front, some 50 or 60 feet higher — at least so says the report of the committee, for we have not seen any elevation of it. It will have an elegant porch of about 36 feet in width, in the centre of the front, at the rear of which, 20 feet from the line of the street, will be the main walls of the building. Its interior will be divided into three stories. On the lower floor, at the height of about 8 feet from the ground, will be the rooms for the Grand Officers and committees, library and banqueting room, kitchen, and all the necessary accommodations and appliances for all the purposes for which these rooms may be used. On the principal floor is the Grand Lodge Room, 105 feet by 53 feet 6 inches. Three rooms for Blue Lodges, of about 59 feet by 43 feet; one Grand Chapter Room, 81 feet by 53 feet; together with retiring rooms, and all other rooms ordinarily required for Lodge and Chapter purposes. The third story, or *entre sol*, contains rooms for Encampments and other purposes; while there is throughout the building a grand staircase, running from a spacious hall, entirely fire-proof, and the committee believe that a grander or more elegant stairway cannot be found in any public building in the United States.

From this description our readers may readily perceive that the building will be a very fine one, though of its comparative excellences and artistic proprieties we can better judge when it is up. The best proportioned hall is probably that designed for the Grand Chapter. The others might, perhaps, all things permitting, be improved. The entire cost, exclusive of the furnishing, is estimated at $750,000 — to which it will be safe to add one or two hundred thousand in addition. To meet this expenditure, the Grand Lodge some time since passed the following order: —

"That from and after St. John's day, 1867, the dues from Subordinate Lodges for each member annually shall be one dollar, and the fee for each initiation shall be two dollars, in addition to which every Lodge meeting in the city of Philadelphia shall pay ten per cent out of each initiation to the building fund for building the new Masonic Temple, and this law shall only continue in force until the new masonic loan is paid off, when the dues and initiations shall revert to the present rates. That hereafter dispensations to pass the chair, or to enter, pass or raise, shall each be charged the sum of ten dollars."

It may not be known to all of our readers that the Past Master's degree, so called, is in Pennsylvania exclusively under the control and authority of the Grand Lodge, and is conferred by the Lodges as a qualification for admission to the Chapters, for which the Grand Lodge exacts a fee of ten dollars. Such a tax as this in Massachusetts, at the rate we are making R. A. Masons, would soon pay the debt on our own Temple; if not, the further tax of *ten dollars* for each dispensation issued (for each degree conferred), would ensure it. We shall learn by-and-by that we in Massachusetts are not worse taxed than our neighbors, after all.

OFFICE OF THE R.W. GRAND MASTER
OF FREE AND ACCEPTED MASONS OF PENNSYLVANIA,
MASONIC HALL, PHILADELPHIA, March 16, 1868.

To the M.W. Officers and Members of Lodge, No.

BRETHREN, — The Grand Lodge of Pennsylvania, at its Annual Communication, held on St. John's Day, A.L. 1867, unanimously resolved that the corner stone of the New Masonic Temple should be laid on St. John the Baptist's Day, Wednesday, June 24, A.L. 5868.

In obedience to this edict of the Grand Lodge, I hereby give you lawful masonic information, and due and timely notice that it will be so done.

The ceremonies will begin on that day at 8 A.M. precisely, by a procession of the Craft.

The brethren will appear in black dress, white aprons, white gloves, and black silk hat. The Past Master and Officers of the Lodges will wear their Jewels, suspended by a blue ribbon. As this is the plainest masonic dress, a strict conformity thereto will be RIGIDLY ENFORCED, and no exception will be allowed. Take special notice of this, and govern yourself accordingly.

You will inform this office, as early as convenient, of the number of your officers and members who will attend, as the Grand Marshal will furnish them, here, with plain white aprons, white gloves, blue ribbons, at cost price, on delivery. This will secure the uniformity absolutely required.

By order of the M.W. Grand Master.

GEORGE W. WOOD, *Grand Marshal.*

DEATH OF ILL. BRO. HON. R. B. HALL, 33°.

THE announcement of the death of this distinguished and excellent brother will be received with deep sorrow by those of our brethren to whom he was personally known, and with sincere regret by all who knew his generous nature, his personal accomplishments, and his strong masonic attachments. He died of apoplexy at his residence in Plymouth, Mass., on the morning of the 15th April, aged fifty-six years and a few months. He had for some time past enjoyed his usual health — which, however, had not for several years been very rugged — and was, on the evening preceding his death, returning from a short walk, when, near his own door, he was seen by his lady to falter in his steps; she sprang immediately to his assistance, but not being strong enough to sustain him, he fell to the ground, and literally died in her arms. The soul did not indeed leave the body until about ten o'clock the next morning, but he neither spoke, nor recognized any member of his family after his fall. He was buried from his private residence on Saturday, the 18th, with masonic ceremonies, under the direction of Old Colony Lodge, of which he was a member and Past Master. The impressive and beautiful service of the Episcopal Church was performed, beginning at the house, by his warm personal friend and masonic brother, the Rev. Thomas R. Lambert, D.D., of St. John's Church, Charlestown; at the conclusion of which, at the grave, the masonic funeral service was read by the W. Master of the Lodge, the symbolical sprig deposited, the grand honors given, and "the mourners went about the streets."

The whole ceremonies were admirably conducted. The procession was a large one, and was escorted from the residence of the deceased to the grave by the Old Colony Encampment of Knights Templars, of Abington, under the command of Sir Knight S. B. Thaxter, accompanied by the very excellent brass band of that place. The deceased was a member of this fine body of Knights, and always manifested a deep interest in its prosperity. Their presence on the occasion, in so full numbers, was a compliment due to the remains of their deceased companion, and was worthy of them. Several of the neighboring Lodges were represented, as were also the Grand Lodge of the State and the Supreme Council 33° for the Northern Jurisdiction, of which latter the departed was an esteemed member. R.W. Brothers Lewis, P.G.M., Moore, D.G.M., and Gould, of R. I. — all members of the Supreme Council — were among the pall-bearers. The occasion was one in which the whole town seemed to feel and manifest a solemn interest. The route of the procession was lined with spectators, and the people were assembled in large numbers at the grave, on the arrival of the body there.

We are not acquainted with the early history of the deceased, further than that he was born in Boston and received the rudiments of his education at the public schools of his native city. We believe he afterwards entered Dartmouth College, and was ordained as an Episcopal clergyman by the late Rev. Bishop Griswold. He, however, soon after went to Europe, where he spent some time, and on his return fixed his residence at Plymouth, where he preached occasionally, and was finally elected to represent his district in Congress. At the expiration of his term he retired to the enjoyments of private life, which he was so capable of appreciating and so well fitted to adorn. He was a fine *belles-lettres* scholar, and as a conversationist he had but few equals. He was also a ready and fluent speaker, and fine writer. His address at the laying of the corner-stone of the new Masonic Temple in this city fully attests his high literary attainments and power.

Our brother leaves a wife and one daughter to mourn his loss, and by whom he was dearly beloved. To them we tender our warmest sympathies, and commend them to the consolations of a well-grounded assurance that their present loss is his eternal gain.

ANTI-MASONRY AGAIN.

[From the St. Louis Christian Advocate.]

It really seems as though some of our over-zealous religionists would die if they could find nothing to fuss about. During thirty years past, they were almost unceasing in their efforts to agitate the slavery question, which now, happily, is lost to them; and but for the "man and brother" feature, the suffrage and social equality questions, the hapless negro would be of no use to them. And these questions not being of sufficient amplitude to fill the measure of their desires for a fuss, they naturally cast about for something else. On the Catholic question they have cried "wolf" until nobody pays attention to them, and what are they to do? They never had religion enough of their own to mind their own business and let others alone. They are agitators, and must agitate. Where can they find a subject? Ah! they have it. The old, threadbare, hypocritical cant about the evils and iniquities of Masonry is remembered, and being remembered, it is caught up to be again repeated. Rev. Mr. Finney, of Oberlin, yes, of *Oberlin*, begins, and already there has been quite a commotion. *That*, perhaps, was the end aimed at, the thing needed, the great *desideratum-commotion!* That's it. Well, they have it started, and on it must go. The attempt is to exclude Masonry from all the Congregational Churches. If that can be done, then, of course, the fight will be against Masonry in any church, and then against Masonry in the country. That's the plan on which these restless agitators work.

But now, in all sober seriousness, why do they attempt to raise such a clamor against Masonry? Do they know what it is? Are they not beating the air by fighting a creature of their own imagination; and, in doing this, would they not stultify themselves, if nature had not kindly saved them that trouble?

The writer of this is not a Mason, he never has been a Mason, he does not expect or desire ever to be a Mason; but that is no reason why, like the pugnacious beast in the prophecy of Daniel, he should be ever pushing every way at everything that comes before him; nor has he any sympathy with that sort of spirit, nor any respect for it. He has seen Masons watching with unceasing care, night after night, week after week, and month after month, around the beds of their sick brethren, and he honored them for it. He has seen them, with large hearts and liberal hands, administering regularly and systematically to the wants of the widows and orphans of their deceased brethren, and he honored them for that. He has seen them again and again, readily, and with apparent cheerfulness, supplying their destitute brethren and their families with fuel, food, and raiment; and at the same time he has ever found them as ready and willing to help forward any and all other benevolent and charitable enterprises as any other class of men.

It really seems to us that these anti-masonic agitators ought to have some sense of propriety, some little modesty, and submit, in part, at least, to *some* of those rules allowed to regulate the conduct of *gentlemen*. It is very probable, nay, it is certain, there are some bad men among the Masons, it may be, some *very* bad men; but to what organization can we turn without finding some bad men? Not to the agitating churches of New England and the Northwest, *sure*. Now, of the *internal* character of Masonry we know nothing. Of its signs, grips, groans, growls, or grunts, if it have any, we are totally ignorant, nor do we care to know anything about them; but from what we have seen of its *external* manifestations, we solemnly make the following record, namely: If we, that is, the writer of these lines and editor of this paper, were to go out on a mission advocating peace on earth and good will to man, and soliciting material aid for the poor and the starving, and had free access either to the Masonic Lodges of the country or to New England and Northwestern churches, we would, by all odds, choose the Lodges, and expect among them to succeed much the better!

This is written deliberately and with a deep mortification and sense of shame for the churches, which *ought to be* first and foremost, and most ready and willing, and most liberal in all such matters.

Now, in conclusion, allow us to say, Christian ministers, and Christian churches, and people, may find a better work than that of exciting themselves against Masonry. And if Masonry attend to what we have been told is its proper work, it will not interfere with the churches. Let each attend to its own legitimate work, and let the other alone. We well remember one great anti-masonic agitation through which the country passed; remember how the pulpit, the forum, and the press were all excited, but we remember also it *did no good*. On the contrary, it did much harm, and such will be the case again. Let it alone. You will do harm to the churches.

WANT OF UNIFORMITY.

We find the following paragraph in the very excellent Address of Grand Master Vaux, before the Grand Lodge of Pennsylvania, at its last Annual Communication :—

"It is proper at this time to remark that, owing to the differences which exist in the ceremonial of the various Grand Lodges of the States of the Union, members of this Grand Lodge, and those who have been under its jurisdiction, find it difficult to visit Lodges in those States. The examination of visitors in these several jurisdictions is conducted on the formula each establishes for itself; and none being in conformity with that, in like cases, governing in Pennsylvania, our brethren are in some cases denied the privilege of visiting, and the rights and benefits thereby obtained. I therefore take this occasion to state, that while we cheerfully yield obedience and respect to our sister Grand Lodges, when under their jurisdiction, as a masonic duty, yet in the most fraternal manner I would suggest to our sister Grand Lodges, that whatever is *not essential* in the ceremonial of examination of visitors might be dispensed with, when those presenting themselves hail from Pennsylvania. It is not meant nor intended by this suggestion to do more than call the attention of these Most Worshipful Grand Lodges to the fact that here the work of the Craft is circumscribed by the simplest symbolization, while the landmarks and the essential and ancient usages and customs are taught, and strictly enforced, as elemental in all masonic knowledge, and by which true masonic light is best disseminated in its unclouded effulgence. I trust that these suggestions will be fully and properly appreciated, for it would greatly distress me if, for a moment, the expression of them at this time should be understood as intended to accomplish any other purpose than to facilitate the interchange of true masonic fraternity, by the union of the Craft, who rightfully possess the masonic knowledge to maintain and enjoy it."

Our experience has been that brethren from other jurisdictions have found it very difficult, and sometimes impossible, to satisfy the examining committees of the Lodges in Philadelphia of their masonic status, on account of certain peculiarities which continue to be observed by them, but which everywhere else became obsolete when the artificial distinctions between ancient and modern Masonry ceased to be recognized. We have frequently, in former years, had complaints lodged with us, on this account; but we are happy to know that very little attention is now paid to this "ancient" requirement, and that, with perhaps an occasional exception, brethren from any part of the country, reasonably well-informed in masonic requirements, will find little or no difficulty in gaining admission to the Lodges in Philadelphia. And we are not a little surprised that our brethren from that city should meet with any obstructions, based on a fair and reasonable interpretation of the ritual, in their attempts to visit Lodges in other States; because the differences are not so essential as to cause or warrant any such embarrassment. Among the Lodges in the States other than Pennsylvania, there is a very satisfactory degree of uniformity; and no such impediment to a free intercourse among the brethren as that referred to by our brother, the Grand Master, can possibly exist between them; nor is there any good reason why the latter should prove an exception. We are inclined to believe that the whole trouble arises from the inexperience, not to say arrogant conceit, too frequently found in examining committees. We trust the fraternal and gentlemanly appeal of the Grand Master of Pennsylvania will receive the respectful consideration to which it is entitled.

GRAND LODGE OF MAINE.

We are indebted to the kindness of R.W. Brother P. Grand Master Drummond, chairman of the committee, for an advance copy of his admirable Report on the Foreign Correspondence of the Grand Lodge of Maine. It comes to hand at too late a date for us to make much use of it the present month. We may, however, thank our brother for his courtesy, and say that the report, though modest and unpretending in its tone and character, is one of the most interesting and useful documents of the kind we have met with for many a day. It furnishes a condensed summary of the proceedings of some thirty or more Grand Lodges during the past year, with brief and courteous critical mention of such points in them as seemed to be of sufficient importance to call for any special notice. In fine, the report is admirably drawn, and we shall take occasion to refer to it again in our next.

Hours of Meeting. — The Grand Lodge of Pennsylvania has recently adopted the following resolutions regulating the hours of meeting in their hall in Philadelphia :—

Resolved, That the time for closing all Lodges meeting in this hall shall not be later than half-past ten o'clock, P.M., from the 25th of September to the 25th of March; and not later than eleven o'clock, from the 25th of March to the 25th of September.

Resolved, That all Lodges that shall hereafter protract their sessions later than the respective hours named in the foregoing resolution, shall be charged at the rate of three dollars per hour, or the same for any fractional part thereof, in addition to the customary rental.

MASTER AND WARDENS ABSENT. WHAT THEN?

WE find the following among the recent decisions of the Grand Master of Pennsylvania. It is nothing new or different from the common law on the subject, yet it is gratifying to have the approval of so intelligent a Grand Master as the R.W. Br. Vaux on any question of masonic interest.

It appears that on the night of the stated meeting of your Lodge, neither the W.M., S.W., nor J. W. was present when the Lodge opened. That a P.M., at the request of the W.M., proceeded to open the Lodge, and work until the W.M. arrived.

In Freemasonry, that which is not *permitted* is *prohibited.*

It is my opinion that a Lodge, in the absence of the W.M., S.W., and J. W., cannot be opened.

That a P.M. has no authority to act, or a W.M. to delegate to him any such authority, in his absence.

That in the absence of the W.M., the warrant is in the custody or "charge" of the S.W., and, in the absence of both, in the J.W.

That a Lodge cannot be opened unless either the W.M., S.W., or J.W. is present.

That if either of the Wardens is present, he may put a P.M. in the chair for work and business of the Lodge.

MASONIC LAW has little of the republican or democratic spirit about it. All its greater principles, termed in masonic parlance landmarks, and most of the minor details of its government polity, are provided to our hands, as they were provided to our fathers' hands ages since, in the traditions and publications of the Order. Of all the wretched theories, into which even some learned in the economy of masonic government have been misled, none has been so pernicious in its results as that assumption which places the original and sole authority of the masonic government in the consent of the governed. This error strikes a blow at the very base of the structure on which all government and order rests among men, the inviolable sanctity of the law. It substitutes popular caprice for the authority of antiquity, and, perhaps, it is not too much to add, in view of the high and mighty purpose for which the masonic institution was originally set up, the authority of God. It writes upon the sand of the wave-washed sea shore the laws which ought to be carved in the rock of eternal justice.

MASONIC CHIT-CHAT.

ZETLAND LODGE.—This is the name of a new and promising Lodge which was constituted in this city on the 13th of March last. The occasion was made one of more than usual interest and enjoyment. The Lodge having been constituted in the Egyptian Hall of the new Temple, the brethren were formed in procession and proceeded to "Sutton Hall" (Corinthian), where the new appointed officers were installed by M.W. Grand Master Dame, in the presence of a large and brilliant assemblage of ladies. At the conclusion of these ceremonies, a short address was delivered by Br. Chapman, Senior Warden of the Lodge, when the company were afforded an opportunity to view the apartments of the building, all of which were brilliantly lighted. The company next assembled in the large banquet-hall, and sat down to an entertainment served by Br. J. B. Smith, in a style and excellence for which he has been so long celebrated. We believe that in this respect, at least, all were satisfied. At the conclusion of the feast, brief speeches were made by Grand Master Dame, Brs. Parkman, Coolidge, and others. The officers of the new Lodge are, Rev. J. W. Dadmun, M.; A. H. Chapman, S.W.; J. F. Abbot, J.W.

THE HEARTHSTONE.—We are in receipt of this valuable monthly for April, well filled with original articles. Among the best are "The Nation's Standard Bearers;" "I Think of Thee" (a poem); "A Journey and its Purposes;" "Gamblers, their Victims and Agents;" "Flight of Queen Margaret;" "Romance of a Poor Man's Wife," &c., &c., &c., together with able articles on the "Farm, Garden and House;" "The Studio and Shop," &c., &c.

We also learn that the publishers have made arrangements with Messrs. E. Butterick & Co., the celebrated Fashion House of New York, to furnish the fashions. We would advise all our readers to get it, as the price—$1.50 a year—is cheap enough for all. The publishers, Messrs. Richardson & Collins, 59 Cedar Street, New York, guaranteeing 768 pages of reading matter each year.

THE LINCOLN MONUMENT.—The Lincoln Monument at Washington was publicly dedicated on the 15th ult., with great pomp and display. The ceremony was performed by the Grand Lodge of the District of Columbia, M.W. Benjamin B. French, G.M., officiating. "There was," says Perley, of the Journal, "a procession composed of a Grand Lodge of Masons, the Sons of Temperance, the Good Templars, and the Knights of Phythias,"—a strange mixture, from which Masonry could well have been spared. Mr. Lincoln was not a Mason, and the dedication could have been as well and as appropriately performed by the civil authorities. At the conclusion of the ceremonies, Grand Master French delivered an address, which is well spoken of.

MASONIC CELEBRATION AT SPRINGFIELD. The Knights Templars and members of the masonic fraternity of Springfield propose to celebrate the coming anniversary of St. John's day, June 24, by a grand procession, oration, dinner, promenade concert and ball. It will be the centre toward which the brethren will be attracted on that day from all parts of the State, and the well-known ability of the citizens of Springfield in carrying out the details of such mass-meetings, will insure perfection in all the arrangements. The Springfield Encampment of Knights Templars, and the Hampden Lodge, and Roswell Lee Lodge of Springfield, are among the most flourishing masonic institutions in the State.

WASHINGTON ROYAL ARCH CHAPTER, NO. 6, MIDDLETOWN, CONN.—Officers for A.D. 1868: Charles W. Stearns, M.E.H.P.; Lucius E. Maynard, E.R.; Horace F. Boardman, E.S.; Seth H. Plumb, C.H ; Elijah Ackley, Treasurer; John G. Pelton, Secretary.

ST. JOHN'S LODGE, NO. 2, F. & A. M., MIDDLETOWN, CONN.—Officers for A.L. 5868: Charles W. Stearns, W.M.; Edward G. Parkhurst, S.W.; Robert Mathison, J.W.; Elijah Ackley, Treasurer; John G. Pelton, Secretary.

Death of Deputy G.M. Henry H. Hartley.—Craftsmen generally throughout the State will be pained to learn of the death of Henry Hare Hartley, Deputy Grand Master, Past Grand High Priest, and Past Grand Commander of our Order in California. He died in Sacramento on Thursday, March 12th, after a brief illness. Br. Hartley was born in Devonshire, England, in 1827, and came to the United States in 1847. In 1849 he came to this coast, and immediately identified himself with the interests of the State, and by his intelligence, energy, and general uprightness of character, soon gained an enviable position among his fellows.—*Mercury, San Francisco.*

Ancient Accepted Rite in Cincinnati.—The Ohio Sov. Grand Consistory, S.P.R.S., 32°, in Cincinnati, Ohio, have elected the following officers for the present year: E. T. Carson, S.G. Com.; Robert Gwynn, 1st Lieut. Com.; C. E. Bliven, 2d Lieut. Com.; George W. George, G.M. of State; John E. Bell, G. Chancellor; Charles Brown, G. Treas.; Sam. P. Post, G. Sec.; S. C. Newton, G. K. of S.; John Scott, G. Arch.; Howard Matthews, G. Hosp.; D. Fithian, G.M.C.; A. M. Ross, G.C. of G.; John Evans, G. St. B.; P.B. Hayward, G.T.

Honesty of Purpose Exemplified.—A few days since, a gentleman entered the office of the Grand Treasurer of the Grand Lodge of this State, and inquired if the records and account books of the Grand Lodge in 1843 were accessible. He was informed that they were destroyed at the burning of the Winthrop House. He then stated that twenty-five years ago he leased a room in the Masonic Temple, and was obliged to leave without settling for the same, owing to adverse circumstances; but he was now prepared to pay the same. As he remembered the amount, he paid the principal and twenty-five years' interest, and received a receipt. It is seldom that a debt which had been outlawed three times, and the record of which is destroyed, is paid in this manner.

The paragraph headed "New Lodges," in our last number, and credited "*Anon.*," should have been credited to R.W. Br. J. D. Evans. It was taken by some one of our cotemporaries from one of his excellent addresses before the Grand Lodge of New York, while G.M. of that Body, and published without the proper credit. We thank our friend of the New York Courier for the means of making the correction.

A FINE MASONIC MELODY.

[The following, which we find in the New York "Courier," is worthy of the pen of Burns]:—

A friendly word to my auld acquaintance, Geo. C. Leys, of Central Lodge, No. 351.

BY BRO. DAVID CAVAN.

Dear auld cronie, joy be wi' ye,
As ye sit in Eastern chair;
May ye never ken the feelin'
That interprets fash an' care!

Don't forget, tho' sittin' in it,
Every rose has got a thorn;
An' promotion brings its worry,
Just as sure as you are born!

Dinna think ye'll fin' the cushion
Stuffed wi' feathers or wi' hair;
For my ain experience tells me
Nettles sometimes get in there!

Many a time the lads will bother,
Raisin' points in spite o' law;
When they do it, don't get angry—
Gavel, though, baith big an' sma!

Let a smile, however, lichten
Up your face whene'er ye rule;
Vinegar's a nasty acid,
An' it never fails to *cool!*

Teach the boys mair by example
Than by precept when ye can:
Aye rememb'rin', tho' y're Maister,
Still for a' y're only man!

Joy, again, my frien', be wi' ye,
As ye sit in Eastern chair;
Joy as sweet as I partook o'
Years ago, when sittin' there!

A New Masonic Hall in Charlestown.—A committee of King Solomon's Lodge of Charlestown have completed negotiations with the owner of Washington Hall Building, on Main Street, in that city, by which all of the building above the street floor is leased to that Lodge for a term of ten years. There are two large halls in the building, with several very convenient ante-rooms.

The Galaxy.—Sheldon & Co., New York, are the publishers of this admirable monthly. The work has recently been enlarged, and is unquestionably one of the ablest and cheapest literary magazines in the country. The May number, just received, is filled with articles of interest and valuable. The illustrations are fine specimens of wood engraving. Price $4 a year.

THE
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MONTHLY MAGAZINE.

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MASONRY NOT SECTARIAN.

Masonry is not *sectarian;* it is not the servant, the advocate, or the propagandist of any *sect* or party, of any particular religion, or church. But it does not follow from this that it is opposed to, or that it is disregardful of, the claims of Christianity, or of any other religious dogma or system which recognizes the existence of God, the resurrection of the body, and a future state of rewards and punishments. On the contrary, it accepts these three conditions as the foundation of that universal religion "in which all men agree"; that is, all civilized men; for with polytheists, idolaters, and atheists, it has no sympathy. It does not regard Christianity, nor Judaism, nor Mahommedanism,* as being merely different forms of *sectarianism;* but as distinct, separate and independent governments or organizations of, essentially, *one common religion*, in the three great fundamental tenets of which *they all*

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* We include the Mohammedans in this connection, not because Masonry does or ever did exist, except in individual cases, among them,—they are as a people, Anti-Masons, and we suppose there is very little desire on the part of the Fraternity anywhere to change the relation,—but because there is nothing in their religion that would exclude them from admission to the Order. And we take occasion to say here that there is not a Masonic Lodge in the world, which the Masons of this or any other civilized country could lawfully recognize as such, that is not holden under the authority of some Grand Lodge, or other supreme governing power, composed of and controlled by Masons of the Christian faith. There has been a great deal of twaddle in this respect, but there is no foundation for it. There are individual Masons even among savages and idolaters, but there are no Lodges, of such, in existence.

agree. Though differing in many important and, in the opinion of each, vitally essential particulars, they all have the same object in view, — the worship of God and the salvation of souls. Each believing that his own plan is best adapted to this great purpose, he regards that of his neighbor as false, and inconsistent with divine truth. Disputes and contentions follow as a natural consequence. Masonry rises above these, and takes her stand on those fundamental principles in which they all agree, and in the truth of which they all place a firm and mutual reliance. *This is her religion.* It is the religion of every society acknowledging an overruling Providence, from which sectarianism and sectarian controversy are excluded. And this does not imply disrespect toward any class of religionists whatever. It leaves the Christian, the Jew, and all other denominations to the free enjoyment of their own peculiar views and opinions. *And this is masonic toleration, in matters of religion.*

When, therefore, in our Lodges we speak of Christianity, or of either of the other forms of religion, we speak of them, not as sects, but as distinct religious *systems*, — leaving to the followers of each, in its sub-divisions, the free exercise of their own judgment and religious preferences. Hence, while as Masons we recognize both Christianity and Judaism, we know nothing of Pharisees or Sadducees, or Baptists or Methodists, as *sects.* Sectarianism, in the popular religious acceptation of the term, means a separation, a division of a whole, a party differing from some other party or parties, in the minor details, or peculiar tenets, of the same unity, or religious system. Among the Jews, for example, the Pharisees and Sadducees, though agreeing in the fundamentals of the Mosaic religion, but differing in minor details, were *sectarians;* as the Baptists and Unitarians, and the thousand and one other denominations of the present day are *sectarians* of the Christian system of religion. And it is this anomaly, this prolific source of contention in the religious world (and this only), which is excluded by the laws of Masonry from the Lodges, *as a subject of discussion.* As in politics, it does not ask if the candidate be a democrat or a republican, so in religion, it does not inquire if he be of this or that *sect.* It simply demands that he shall be a loyal subject and a believer in those fundamental principles of religion "in which all men agree," while it leaves him to the undisturbed enjoyment of his own peculiar political and religious views, and to the unrestricted discussion and free exercise of them, *beyond the precincts of the Lodge.*

GRAND CHAPTER OF CALIFORNIA.

THROUGH the politeness of Comp. L. C. Owen, Grand Secretary, we are favored with an early copy of the "Proceedings of the Grand Chapter of California" for the past year. The Annual Session was held at San Francisco in December, and was well attended. The opening address of the G.H.P. Comp. Charles Marsh, is a brief but well-written address. He urges upon the Chapters the importance of keeping themselves well informed in the ritual, "so that instead of being classed with those builders who worked in the plains of Sinai, they may be ranked with those others who, at Jerusalem, in later time, built the Arch and fitted the Keystone which is the symbol of our Craft."

We notice little in the Proceedings of particular interest, other than general indications of the prosperity of the Order in the State, except the very excellent Report on Correspondence by the Grand Secretary, which is a paper that does him great credit, as it does exact and impartial justice to the Grand Chapters whose Proceedings are reviewed. He very properly finds fault with the Committee on Dispensations in the Grand Chapter of Alabama, "for reporting in favor of granting a Charter to a Chapter, of the records of which they feel obliged to say, 'it would fill several sheets to notice in detail the many inaccuracies occurring'; and with the Grand Chapter for concurring in the Report."

We also learn from the Report that the Grand Chapter of Arkansas has prescribed a form for the arraignment of a present High Priest, as follows: "Five members of a Chapter may prefer charges to the Grand High Priest, who shall commission three High Priests to assemble and investigate them, and after hearing the testimony, they shall transmit it with their opinion to the Grand High Priest, and if upon examination he shall deem the accused guilty, he may suspend him from the exercise of his office and summon him to appear at the ensuing meeting of the Grand Chapter for trial." Comp. Owen asks, "Would it not be better to make the judgment of the commissioners final, subject, as in all other cases of trial, to confirmation by the Grand Chapter?" It undoubtedly would if the Grand High Priest can be properly invested with the necessary powers to order the trial of a High Priest and member of the Grand Chapter, without the intervention of that body. We don't think the Grand Chapter can itself properly try a case of the kind, but it may undoubtedly appoint a commission for the purpose, and thus preserve to the accused his right of appeal.

The following presents a new point, which the able Report before us properly disposes of. Com. Owen is noticing the Report of the Grand Chapter of New Jersey, and says, —

> "Comp. Corson dissents from a decision rendered by Comp. Swafford, Grand High Priest of Iowa, 'That a Chapter cannot confer the degrees upon a candidate elected to receive them, if, before any of the degrees are conferred, a member of the Chapter objects'; and says 'If a brother Mason is elected to membership in a Chapter, he is entitled, in my opinion, to receive the degrees, unless charges are preferred against him and sustained; and such law obtains in this jurisdiction.' We are of opinion that the decision of Comp. Swafford is in consonance with the general usage in the United States, as it certainly is with the law of the Grand Chapter of California. To preserve the harmony of the Chapter is of the utmost importance, and should be the aim of all; and if, after the election of a candidate, a member objects to his receiving the degrees, his objections ought to be considered, and until they are withdrawn the candidate should not be admitted. We do not believe that the election of a candidate carries with it the right to confer the degrees upon him in opposition to the expressed wishes of a member; neither do we know of any law of Royal Arch Masonry which provides that charges may be preferred against a Master Mason for any cause."

The Grand Chapter (California) adopted the Report of a Committee to whom the subject of the Washington Controversy had been referred, in which the Committee say, —

> "They cannot see for what purpose this reference has been made, as it is not within the province of this body to pass upon the action of the General Grand Chapter of the United States of America; no body has the right to do so but the General Grand Chapter of the United States. The General Grand High Priest having declared the Grand Royal Arch Chapter in the District of Columbia to be irregular and clandestine, there is nothing for us to do, as loyal Masons, but to submit to that decision."

The number of Chapters in the State is thirty-three, and they all appear to be in excellent condition.

The elected officers for the current year are as follows: —

M.E. Isaac S. Titus was elected Grand High Priest.
R.E. James A. Jackson was elected Deputy Grand High Priest.
R.E. John W. Harville was elected Grand King.
R.E. George T. Grimes was elected Grand Scribe.
R.E. Elisha W. Bourne was re-elected Grand Treasurer.

R.E. Lawrence C. Owen was re-elected Grand Secretary.
R.E. Jacob H. Neff was elected Grand Captain of the Host.
R.E. Stephen Wing was elected Grand Royal Arch Captain.

Before closing, we avail ourself of the opportunity to return our grateful acknowledgments to our friend and Companion, the Grand Secretary, for an elegantly bound presentation copy of the Proceedings of the Grand Chapter from 18   to 18 . It will possess an especial value for us from the kind and fraternal terms which accompanied its presentation.

THE NEW ANTI-MASONIC MOVEMENT.

Agreeably to previous announcement, the Anti-Masonic Convention of clergymen of various Christian denominations assembled at Pittsburgh, Pa., on the 5th of last month, and continued in session throughout the two following days. We have no means at present of determining the number of delegates present nor the States represented, but understand that the attendance was large. The Rev. Dr. Joel Blanchard, President of Wheaton College, Galesburg, Ill., called the Convention to order; Rev. Dr. J. C. Cooper, of Philadelphia, was chosen President; and the Rev. Dr. J. S. Brown, of Pittsburgh, was elected in his stead; A. J. Bailey, of Illinois, was appointed Secretary; when the Divine Blessing was invoked by Rev. Dr. Eaton; after which an address was delivered by Dr. Blanchard, which has the genuine ring of the Anti-Masonry of Morgan times. If we had the room to spare, we should like to transfer it to our pages for the edification of the few surviving friends who went with us through that memorable persecution. He pretended to quote, from memory, the words of a letter which he said Daniel Webster wrote to certain Anti-Masons at Alleghany City thirty years ago, condemning all secret societies, but which statement we don't believe a word of. Mr. Webster got enough of Anti-Masonry ten years before that time. He next speaks of "the Lodge which murdered Morgan *twenty-seven* years ago," but this must have been a second Morgan, for, according to anti-masonic authority, the first was killed in 1826, or nearly *forty-two* years ago! After this he concluded by saying, "It might be well to devote the evening to prayer!" And he was right.

A Committee on "Permanent Organization," to meet annually, was then appointed, consisting of the following persons, — we give the names as a matter of history: —

> "President Fairchild, of Oberlin, O., Chairman; Rev. B. F. Roberts, Rochester, N.Y.; Moses Pettinger, Illinois; Rev. Mr. Berger, Ohio; Dr. J. S. Eaton, Pittsburgh; Rev. Dr. Cooper, Philadelphia; Rev. Dr. Marsh, President of the New York State Temperance Society."

This Committee subsequently offered the following partial report, which was adopted: —

> "President — Bishop Edwards, Ohio.
>
> "Vice Presidents — Major William Frew, Pittsburgh; Rev. Henry Coles, Ohio; Rev. A. Crooks, New York; Rev. Dr. Sproull, Alleghany; Rev. B. F. Roberts, New York; Prof. Henry E. Whipple, of Hillsdale College, Michigan; Philo Carpenter, Chicago; Rev. J. A. Hart; Rev. Columbus Green; R. K. Whittier, Illinois.
>
> "Secretaries — Dr. John Douglass, Pittsburgh; Rev. A. A. Phelps, New York."

Bishop Edwards, on taking the chair, said he did not feel competent for the place, but that "all were working for God, and should look to Him for aid," — showing very clearly that he had mistaken his Master, while demonstrating the truth of the first branch of his predicate.

On the second day, short addresses were delivered by the leading members of the Convention. Mr. Jones, of Pennsylvania, urged the necessity of Christians opposing all secret societies. Mr. Roberts, of New York, rehearsed the abduction of Morgan, and said "no religion was thought of among Masons." Mr. Butler, of Indiana, said that secret societies were becoming "alarmingly numerous"; while Rev. Mr. Herless, of Illinois, said he wanted "the Convention to know that the men of secret organizations could be seen as trees walking." Many members had left the Order, which was a "great blow to it." Mr. Travis, of the same State, had seen a masonic funeral, "at which a minister prayed for blessings on secret orders," for which he ought doubtless to be excommunicated! He also said masonic influence controlled the Methodist Conference. It probably refused him an appointment he was not qualified to fill. Mr. Marling, also of the same State, "related a speech of a Past Grand Master, who said that Masonry was arrayed against the churches of all denominations," and argued that Jeff. Davis would not be tried nor Johnson convicted, because they were both Masons. The Rev. Messrs. Shatter of New York, Rogers of Ohio, Hart of Illinois, Sealsburg of New York, Heaton of Ohio, Cooper of Philadelphia, and McArthur of ———, also addressed the Convention in a similar strain. The entire speaking, as reported in the Pittsburgh papers, is the merest fustian, full of ridiculous absurdities, a re-hash of the old anti-masonic scandal.

These gentlemen having exhausted themselves, the Rev. O. K. Baird, of Pennsylvania, a seceding Mason, as he pretended to be, took the floor, and made an exhibition of himself in the following manner: —

> "He hoped to live long enough to see Masonry kept out of the church, out of the ballot-box, and out of the courts. This he would consider a great point gained; and it would then be driven back into the dark holes where it belonged. He said the name of Christ was omitted from their books and prayers, because the Order did not believe in a Mediator. The devil believes that much, and was as competent a member as any one. The speaker said that not one piece of the national currency was issued but contained a masonic mark; that in a little, red, peculiar star were the signs of Masonry, the apron, trowel, square, scales, key, &c. [At this point many members might be seen taking out their greenbacks and shinplasters and examining the peculiar star.] He claimed that men who divulged any secrets were made away with, and related the circumstances of a case with which he was personally acquainted. He knew of a man named Forgey who had been sent to a Lodge in Canada where the speaker belonged, to be made away with. Forgey had somewhere, privately, as he supposed, stated that the exposures in Morgan's book were true, and he was then "passed round" to be disposed of. Forgey, on a night when he went to take the degree of Knight Templar, disappeared, and never was seen afterwards. The speaker had asked a brother Mason, who was a Templar, what had become of Br. Forgey, and he was answered that he had "gone up"; he was "sent to us." This was in 1854. In closing, the speaker said that in the several lower degrees, Masons were sworn to loyalty, but in the Royal Arch Chapter they take an oath to support each other in every thing, right and wrong!"

The Convention then went to prayer, — of which there was manifestly much need.

In the afternoon, the Committee on a Permanent Organization offered, through their chairman, Rev. Dr. Cowles, of Ohio, the following Report, which was adopted: —

> "A Permanent Association. — Rev. Dr. Cowles, of Ohio, from the Committee on Permanent Organization, made the following Report on Future Operations: —
>
> "I. The name of this body shall be known as the National Christian Association, opposed to secret societies.
>
> "II. Its objects shall be to expose, withstand, and remove the evils of secret societies, and of Freemasonry especially, in order to save the churches of

Jesus Christ from being depraved by their influences, and also to redeem the administration of justice from perversion and our republican government from corruption.

"III. The officers of this Association shall be a President and one Vice-President from each of the States represented in this body; an Executive Committee of nine members, a majority of whom shall constitute a quorum; a Corresponding Secretary, a Treasurer, and an Auditor, the four last named to be appointed by the Executive Committee, and the Corresponding Secretary to be *ex officio* a member of said Committee. All these officers shall be chosen for one year, and hold office till their places shall be supplied by the appointment of their successors.

"IV. The annual meetings of this Association shall be constituted of delegates from auxiliary and kindred bodies, as hereinafter provided for, and shall be held on the first Tuesday in May, the place of said meeting to be determined by the Association at the previous annual meeting, subject to change for good cause by the Executive Committee, who shall also make all needful preparations for said meeting.

"V. Associations for the same general objects, whether State, ecclesiastical or local, may become auxiliary to this body at their own request, and may represent themselves in its annual meeting by a majority vote."

Several prepared addresses were then read, all abusive of Masonry and secret societies in general, and the Convention returned to its "religious exercises," and adjourned.

The last day of the session was chiefly occupied in closing up the business of the two preceding days, and determining the place for the next annual meeting, which was very appropriately fixed at Oberlin. The following Christian and charitable resolution was adopted:—

"*Resolved*, That this Convention do most earnestly recommend to all churches of Christ to unite in vigorous efforts to arrest the progress of these organizations, and to adopt the most effectual means to exclude from the fellowship of the church all persons who persist in adhering to these secret orders."

The Convention also adopted an address to the Christian churches and denominations of the country, and as a fitting finale to the whole farce, the Rev. B. T. Roberts gave utterance to the following infamous and foolish slander. The man ought to be sent to a hospital for idiots.

"Rev. B. T. Roberts made a few remarks on the address, and related the dying confession of a lady, whose husband had been a Mason. She overheard a conversation between a Master Mason and a member of the Order; a conversation showing that the man had been charged with divulging the secrets of the Order. He denied the charge, but the man was murdered, by having his throat cut by the Master Mason and a confederate. She saw, through a trap door in the house, the knife drawn across the throat of the unfortunate man. The woman made the dying confession to the speaker, and afterwards he administered the sacrament to her. She, also, before she expired, made affidavit to the facts set forth, and her truthfulness was vouched for by all her neighbors."

After this the Convention went to prayer—and adjourned.

Mr. Senator Wilson sent a note to the Convention, regretting his inability to participate in its deliberations. He had an escape.

THE PAST MASTER'S DEGREE.

A COMMITTEE of the Grand Lodge of Connecticut, quoted by Br. Drummond in his Report, asks, "How a Lodge of Master Masons can know anything of the Past Master's degree, or of its necessity to the W.M. elect?" To this it may be answered, in the first place, that, correctly speaking, there is no such thing as a P.M.'s degree; and, secondly, if there is, a Lodge of M.M. has no right to know anything about it. The ceremony which usually passes under this name is a part of the installation service of a newly elected Master of a Lodge; from which service it was stolen by Dermott when he invented and introduced his R.A. degree, as an appendage to his Lodges. He made it *one* of the leading points on which to hang his fictitious claim to the possession of a fuller and more *ancient* ceremonial than that known to the Grand Lodge from which his party had seceded, and denounced as *modern* Masons. It is no more essential in the installation of a Master than any other part of the ceremony, though it embraces instructions to which he is entitled and should receive. We have, however, in our experience, known a great many Masters of Lodges, and excellent ones too, who never received it, as we have known H.P.'s of Chapters who never received the corresponding degree in those bodies; and we venture to say that there are very few Knights Templars in this country who ever received or heard of the degree of Past Commander, as given in the Encampments in Ireland and some other parts of Europe. These ceremonies—or degrees, if that form of designating them is preferred—are all of the same class, and should be given to the newly elected officer as his right; but the omission of them does not invalidate the installation in either case. The Master of the Lodge is lawfully installed when he has assented to the usual preliminary interrogatories, taken the official obligation, been invested with his collar and jewel, charter, etc., been placed in the chair of the Master, and proclaimed and saluted as such. This would be legal, because it answers all the necessities and requirements of the Lodge; but, nevertheless, the full ceremony should always be given, when there is a Past Master present capable of performing it. The duty devolves on the immediate predecessor of the new officer, but may be performed by any *actual* Past Master, in the presence of two other brethren, of equal grade, to assist him. The oldest installation service we have (about 1776) contains the following provision: "The new Master is then conducted to an adjacent room, where he is regularly installed, and bound to his trust in ancient form, in the presence of at least *three* installed Masters." The part of the ceremony here referred to is what is usually called the Past Master's degree, but it is simply the official qualification, an integral of the whole ceremony; and it is this part also which, as above intimated, was in former years, more frequently than now, omitted in the installation of Masters, especially of Lodges in the interior, — from the want of some brother competent to perform it.

NEW GRAND LODGE OF IDAHO.

We have received a copy of the Proceedings of a Convention of Lodges held at Idaho City, on the 16th December last, for the organization of a Grand Lodge for that Territory. Four chartered Lodges were represented, to which was subsequently added, by special vote, one holding under dispensation, with the privilege of one vote in the preliminary business. This was an act of courtesy, and was so received. The Convention was organized with W. Br. George H. Coe, P.M. of the oldest Lodge, in the chair. The Committee on Credentials having made their report as above, and the Convention having voted to proceed to the organization of a Grand Lodge for the Territory, and appointed a Committee to report a Constitution for that purpose, which report having been adopted, it went into an election of the officers required and provided for by its provisions, as follows: W. George H. Coe, G.M.; G. W. Paul, D.G.M.; A. Haas, S.G.W.; George T. Young, J.G.W.; S. B. Connelly, G. Treas.; P. E. Edmonson, G. Sec. On the afternoon of the second day, the new Grand Master was installed by the Master of the oldest Lodge, when the remaining officers, elected and appointed, were installed, and the new Grand Lodge was declared to be duly organized and prepared for business. We notice nothing in the subsequent proceedings of particular interest. A resolution was adopted to the effect that the present charters of the Lodges would be returned to the Grand Lodge of Oregon, from which they were received, as soon as others could be prepared to take their places. The effect of this will be to strike those Lodges out of existence, and to substitute new ones in their stead. The charter is the evidence of the origin and the time of the establishment of the Lodge, and it cannot go behind it. The charters should be retained and indorsed by the new Grand Lodge.

Another resolution provides that candidates shall have resided in the territory one year. This will be found embarrassing. A domicil would be a better rule, in view of the population of the territory, and would work no injustice to any other jurisdiction. Another resolution provides that one ballot shall entitle the candidate to the three degrees, unless stopped by "proof of unmasonic conduct."

We congratulate the new body on the harmony and completeness of its organization, and tender it our best wishes for its future success.

INFIDELITY IN THE FRENCH LODGES.

It is undeniably true that the tendency of the religious mind in most of the continental States of central and western Europe is to infidelity. We do not undertake to account for this (though that might not be difficult), but the fact is patent to the most casual observer. Open and defiant scepticism pervades all classes and divisions of society, the high and the low, the rich and the poor, the young and the old, male and female, the workshops, the social circle, the schools of science, and the church of God! Every intelligent traveller who has passed through France and Germany and Italy, and marked even casually the moral and religious status of the people, will bear testimony to the truth of this melancholy picture. Is it surprising, then, that a sentiment so universal should have found its way into the Lodges of these countries? or that the enemies of religion should attempt to debase them to the level of their own demoralized condition? It would indeed be a matter of surprise if, in view of their fanatical zeal and shameless effrontery, the fact were otherwise. But though it be true that this spirit of infidelity has openly manifested itself in their midst, it is no less a source of gratification than of exultant pride to every true Mason and friend of Masonry, that the Lodges in France and, so far as we can learn, elsewhere on the continent, with one or two exceptions, have nobly met and indignantly repelled its bold assaults upon their principles and their integrity. No! while Masonry is not *sectarian* in the popular and usual meaning of the word, it is not anti-religious, nor anti-Christian in its doctrines or teachings. It adopts the BIBLE as the word of God, for the "rule and guide of its faith," and leaves its interpretation to the church and the religious convictions of its followers.

That our readers may have a clearer understanding of the condition of this question as it exists in France, we give the following translation of the debate in the Convention at Paris, held the past year, by the Grand Orient, for the discussion of its new Constitution: —*

The discussion developed the fact that there was a desire on the part of some that belief in Deity should no longer be made a test of admission. It was proposed to require that all masonic papers, of whatever nature, should be headed, "To the glory of the Grand Architect of the Universe, &c." Some objected to this altogether; others desired to leave it optional with the Lodges. A most exciting debate followed. Almost all who opposed professed that they were not atheists, but based their action upon allowing to all "liberty of conscience."

Br. Rouselle opened the discussion against the formula.

"There is no question (need I tell you?) of a religious discussion. I have to defend atheism no more than to combat deism. I shall pronounce neither for nor against theology, metaphysics or materialism. *First* causes and *final* causes will find in me neither an assailant nor a champion. I propose solely to demand liberty of conscience for all men, sincere and of good faith, whatever they may affirm or deny in matters purely religious."

"Br. Parrot does not deny God, but affirms that liberty of conscience is superior to all religious beliefs."

A voice interrupts the Brother — "Why, then, do you come among us?"

The interrupter is called to order, and Br. Parrot concludes thus: —

"I am a man, free and upright — have been received a Mason by that title, and no one can call me to an account for my *belief*. Morality is not supported

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* We copy from the excellent Report of the Committee of Foreign Correspondence of the Grand Lodge of Maine.

by belief in God and the immortality of the soul. It is independent and universal. I think as you do, that God and the immortality of the soul are admitted by the majority of Masons; but liberty of conscience is also in the heart of all. Believe if you will, but do not shut your door to upright men who refuse to believe."

Br. Pelletan: "It is that question (belief in God) which divides us; it is that alone; there are a crowd of other questions which do not divide us. The great principle upon which we are all in accord is the amelioration of all. Let us put that principle in practice; let us observe the law of progress, and leave outside every religious question.

"In closing, permit me to borrow a quotation from the Catholic Church in quoting to you one of its mottoes: '*In certis, unitas*; *In dubiis, libertas; In omnibus, caritas*.' — 'In things *certain*, Unity; in things *doubtful*, Liberty; in *all* things, Charity.'"

On the other side, Br. Garrison, after saying in substance that the rejection of the formula would be regarded as a declaration of atheism, says:

"This, my brethren, is a grave, a serious danger; and for what purpose are you about to brave it? For what would you encounter an evil which may be irreparable? Ah! if there is in question the asserting of one of the great principles for which our fathers gave their blood; if there is in question the defence of liberty of conscience from threatened attacks; I will tell you: let us do our duty, let us risk everything, if it is necessary; but is it so? Is not Masonry, with its present organization and its traditional forms, the most tolerant of human institutions? What do I say? Is it not the very temple of toleration? These formulas which affright you to-day, have they arrested at the door of our Lodges the grandest philosophers of the eighteenth century, the hardiest pioneers of philosophical radicalism, or even that great investigator, Proudhon himself? How is it in practice? Of professed atheists, we find none; but when an adept, whose life we know to be pure and respected, comes to us and says to us, 'I have not yet found God,' we reply to him 'Our hand, my brother, enter, let us work together, and in this symbolic temple, you will discover everywhere the visible marks of the Great Architect of the Universe.'

"In citing the names of the great thinkers admitted into our Order, I hear pronounced around me the name of Voltaire. Ah well! Voltaire (you know it) when he was received a Mason by Franklin, the wisest of men, wished to bless the sons of his friend, and he pronounced above their inclined heads two words which were the supreme lesson of his genius, 'God and Liberty!'

"Voltaire blessing the son of Franklin! Is it not the old world bending over young America and pointing out to her the route to follow and the end to attain? God and liberty! That motto has carried happiness to a giant people whose marvellous growth we admire with so much of fraternal sympathy, from the time of our Brother WASHINGTON, her first hero, to that of Brother

ABRAHAM LINCOLN,* her last martyr! That is the motto of French and of universal Masonry! Let us never separate the two terms; because if the idea of liberty represents right, the idea of God represents duty and fraternity, justice and love!"

The formula was adopted by a vote of 180 to 67. We congratulate the Order upon the result; for if the infidelity of the time of the French Revolution (and an effort to this end has been made in more than one quarter) is to be introduced into Masonry, she has reached already the zenith of her glory, and, rapidly descending to the horizon, she will set in darkness,

"Unwept, unhonored, and unsung."

THE WASHINGTON R.A. EMBROGLIO.

THROUGH the politeness of Br. Drummond, Chairman of the Committee, we have been favored with an early copy of his Report on the pending controversy between the Grand Chapter of Maryland and the Chapters in the District of Columbia. The Report presents a clear outline of the entire case, detailing the facts step by step as they occurred, and were it not that the controversy is one which more properly belongs to and can only be settled by the General Grand Chapter, we should transfer it to our pages entire. But as it is, we give the result to which the committee have arrived, as follows: —

"We have thus considered all the objections which have been urged against the regularity of this Grand Chapter, and after a careful and protracted examination of all the documents published in relation to this unhappy affair, we have no doubt at all that the Grand Royal Arch Chapter of the District of Columbia was regularly formed, and entitled to full recognition.

. . . .

"We have the utmost regard and respect for the M.E. Gen. Grand High Priest, and feel bound by his decision, and hold that his edict must be obeyed. In some quarters it is assumed that he has undertaken to *suspend* a Grand Chapter which he has no power to do; but it is not so; he has decided that the D.C. Grand Chapter is not legally formed. Until the session of the Gen. Grand Chapter, that decision is law; we believe it should be reversed by that Body; but until reversed, it must be carefully obeyed; we cannot, therefore, recognize the new Grand Chapter or the Companions adhering to it."

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* Mr. Lincoln was not a Mason.

LAW AND PRACTICE.

WE had time only in our last to acknowledge the receipt of an advanced copy of the excellent Report of P.G.M. Drummond, from the Committee on Correspondence, to the Grand Lodge of Maine at its late Annual Communication. We had, however, selected several interesting items, original and otherwise, which we now have the pleasure to lay before our readers, in the order in which they appear in the Report.

JURISPRUDENCE.

In noticing the Proceedings of the Grand Lodge of Arkansas, the Report quotes the following decision: —

"The Grand Master cannot set aside the judgment of a Lodge for error in a trial; but if the proceedings are so irregular as to be void, he may so declare, and direct the Lodge to proceed *de novo*."

[We have not the Arkansas Constitutions before us, but by the common law of Masonry, the Grand Master has nothing to do with such a case. The Lodge reports to the Grand Lodge its proceedings and judgment, for final decision. That body may confirm, or take such order as the facts may seem to demand.] — *Mag.*

The following is an analogous decision by the same Grand Lodge: —

"The Committee on Grievances made one Report the propriety of which we doubt, if we comprehend it. A Lodge tried a member and found him '*not guilty*.' 'The Committee say the proof seems to sustain the charges, 'and the finding ought to have been *guilty*.'"

"'The Lodge, however, saw proper, with all the evidence before it, and with a full personal knowledge of his previous conduct and character, to find him not guilty. We must, in charity to the Lodge, suppose they must have had some promise of amendment and proof of general previous good character to induce them to find thus. The conduct certainly deserved a severe reprimand, and on repetition of the offence, expulsion. But we are unwilling to reverse the finding of a Lodge on so solemn a matter, when they had all the facts before them — when all the proceedings are in other respects regular. We would, therefore, recommend that the brother be reprimanded by the Master of his Lodge.'"

"The brother was acquitted: the Grand Lodge does not reverse the judgment: but orders him to be reprimanded: for what? Is it like that case in which a jury found a prisoner 'not guilty, but to be careful and not to do it again'?"

[But how came this case before the Grand Lodge at all? If the Lodge acquitted the accused, it had no case to take before the Grand Lodge. The charges were dismissed by the judgment. If there were serious or other interests affecting the character of the institution, and it could be shown that the Lodge had been influenced in its decision by interested and improper considerations, then the case could have been brought before the Grand Lodge in a complaint against the Lodge for unmasonic conduct, and referred to another Lodge for rehearing.] — *Mag.*

The following decisions are by the same body: —

"An E. A. after ballot can be stopped only for reasons deemed sufficient by the Lodge.

"Taking advantage of the bankrupt law as against a brother is no ground for discipline."

VOUCHING FOR VISITORS.

The following is by the Grand Lodge of California: —

"Private examinations by individual members, without authority from the Master, do not, as a matter of right, entitle a member of a Lodge to vouch for a visitor. The Master himself is responsible for the admission of all visitors within the Lodge which he governs. He specially makes a promise that 'no visitor shall be received into his Lodge without due examination and producing proper vouchers of their having been initiated into a regular Lodge,' and it is therefore his right and his duty to discriminate in favor of the most discreet and skilful brethren as the proper persons to conduct an examination, who, indeed, act as his proxy in such cases. It is the installation charge which rests upon him, and he should never lose sight of it."

MATURE AGE.

The following is given from the Proceedings of the Grand Lodge of Canada: —

"Of our Grand Lodge they wish for an explanation for the 'initiation of men of nonage,' seeing that we require a dispensation to initiate a candidate under 21 years of age. Your committee, in explanation of this practice, would state that Masonry only requires a man to be of *mature and discreet* age; and as this is a well-recognized fact, the Order in various countries have adopted different ages for the acceptation of candidates, according to circumstances, and these are sometimes based upon the laws of each country which determine the age of *legal* maturity; as, for instance, Scotland initiates at the age of eighteen years; France at twenty years; England, twenty-one years, with a reservation in its Constitution which allows its Grand Master, by dispensation, to authorize the initiation of a candidate at an earlier age under peculiar and pressing circumstances. The Constitution of our Grand Lodge recognizes the same principles."

SURRENDER OF CHARTERS IN ORGANIZING NEW GRAND LODGES.

The following is well and forcibly stated, and of the correctness of the principle laid down there can be no doubt. The disregard of it was one of the objections we urged against the legality of the Grand Lodge of Canada some eight or ten years ago. We have seen it stated that the Chapters in Washington have recently fallen into the same error, but this, we think, is not so. Br. Drummond says —

"Two Lodges chartered by this Grand Lodge in Montana united in forming the Grand Lodge of that Territory. Thereupon this Grand Lodge required a surrender of their charters, and enters the Lodges on its Register as extinct.

"This action is founded upon the idea, that when a new Grand Lodge is formed, its constituents must surrender their old charters and take new ones. This is not according to the ancient practice, and is erroneous in principle. The proper course is to have the charters indorsed by the new Grand Lodge. The Lodges should continue their existence. If they surrender their charters, they at once cease to exist. They cannot have two charters at the same time; and it inevitably follows that if they surrender their charters, they put an end to their existence as Lodges, and the *new* charters are for *new* Lodges. When the Grand Lodge of Maine was formed, the subordinates retained their charters, and are still working under them.

"It is necessary, in order for a Grand Lodge to *govern* a subordinate, that it should also give the subordinate existence. When Lodges are chartered, they are created for an indefinite time. Lodges thus created may transfer their allegiance, in case of the formation of a Grand Lodge in their territory, and become a constituent of a new Grand Lodge. A Grand Lodge cannot be created without subordinate constituents. And it is a curious idea, and quite absurd, that after it has been created, its constituents must immediately die and receive new life from it? When they die, does it not die also? The true idea is, that the constituents, from their location, have the right to form a new Grand Lodge for *their own government*.

"The regularity of a Grand Lodge may be questioned. If not formed by at least three regular Lodges, it is irregular. The Lodges forming it should retain their old charters, in order to have the proper evidence of their regularity, and the consequent regularity of the Grand Lodge. If their charters, for other causes, are ever surrendered, the new Grand Lodge should retain them for the same reason."

REJECTION *vs.* JURISDICTION.

In noticing the Address of the Grand Master of Iowa, the Report remarks as follows: —

"He decides that if a candidate presents a petition to a Lodge which does not have jurisdiction, and is rejected, the rejection does not prevent the Lodge which has jurisdiction from receiving and acting upon his petition, without the permission of the rejecting Lodge.

"We dissent from this for reasons stated in former reports. He says, —

"'As the Lodge had no right to receive the petition, therefore that Lodge has no permission to grant to the Lodge within whose jurisdiction the petitioner resides. They can receive his petition and act upon it, regardless of the previous rejection.'

"Then, by the same reasoning, if the first Lodge accepts and initiates him, *he is no Mason*, because the Lodge has no jurisdiction. But that is not so: he *is* a Mason: 'it is a poor rule which does not work both ways:' it is a question not of Lodges, but between the candidate and the Fraternity. If he applies to the wrong Lodge, either by his fault or misfortune, he accepts the result, be it favorable or adverse."

E.A. LODGES.

Referring to the Proceedings of the Grand Lodge of Missouri, the Report has the following: —

"The Grand Master devotes considerable space to a matter that would be of small importance, but for the principle which underlies it. A Special Committee devote two pages and a half to it, and do not agree with the Grand Master. The Grand Lodge discussed the question nearly a day, then rejected the resolution of the Committee and laid their report on the table. Precisely how that left the question, we cannot tell. The starting point — in which all agree, but in which we believe they are all wrong — is that an E.A. is not a Mason. Hence they argue there can be no Lodge of E.A.'s. Hence a Lodge must always be opened in the M.M. degree. The Grand Master holds that this opens the Lodge in all the degrees; and when work is to be done in a lower degree, the work in the M.M. degree is to be suspended, &c. The Committee hold that opening the Lodge in the third degree does not open it in the other degrees; but in order to do so, the Lodge must open down to those degrees, and, when they close, close up through each degree to the third.

"The Grand Master's logic is 'A charter is granted only to Master Masons; therefore a *Master Mason's* Lodge alone is chartered.' But this does not follow: the greater includes the less; the whole includes all its parts. By granting a charter to Master Masons, who *must* possess the inferior degrees, it is made sure that all to whom the charter is issued can be part of a Lodge in any degree under its jurisdiction.

"The Committee say 'No Lodge can be opened for the transaction of business, &c., unless seven Master Masons be present, &c., nor a ballot be taken unless there be seven members present, &c.' They inquire substantially, 'If you open on E.A. degree, how can you ascertain that *seven Master Masons are present?*' *By counting them*, certainly. But seriously, we answer precisely as in a Master's Lodge. If you determine that before they enter the Lodge-room in the one case, you can in the other. But if that is to be ascertained in the Lodge-room in opening a Master's Lodge, it assumes that the means of ascertaining may be used in the presence of other persons than Master Masons: if so, it may be used in opening a Lodge of E.A.'s.

. . . .

"The ancient practice of opening an E.A. Lodge is still correct. Master Masons, possessing all the degrees, may open the Lodge on any one of them they please.

"Nor can we anywhere in the ancient records find an instance in which an E.A. who had served his term of probation and then become maimed, was for that reason refused advancement."

The Grand Lodge of Tennessee has the following on this subject: —

"The idea that Entered Apprentices are only 'inchoate Masons' is a new one to us, and we think can hardly be sustained by 'Ancient Regulations' or the practice of the Fraternity in by-gone ages. What was the *status* of Entered Apprentices prior to 1721, and in our own country down to a very recent date, if they were not 'Masons' in the full acceptation of the term? It is within the memory of many brethren still living, when all the business of Masonry was transacted in Lodges composed of this class of brethren, and Lodges were opened on the second and third degrees only when there was work to be done. Only within the last thirty years has a different practice been adopted."

IRREGULAR MASONIC MEETINGS.

The following is from the Proceedings of the Grand Lodge of New York, and is in accordance with ancient rule and practice: —

"In my view of this matter, no convention of Masons, nor body of Masons, except it be a Grand or subordinate Lodge, can be legally called together to act on any masonic question, whether it be of the composition of this Grand Lodge, of jurisprudence, finance, or any other matter connected generally with Masonry, unless it be under the order, or direction, or by the permission of the Grand Master."

PRELIMINARY QUESTIONS.

"*Resolved*, That it shall be made an imperative duty on the part of every subordinate Lodge in this jurisdiction to present, in print or writing, the following questions to every candidate for initiation in it, upon his application, requiring him to answer each and every of them in writing, and to state that he does so upon his honor as a man, and that the said questions and answers so signed shall be returned to and become the property and part of the records of the Lodge, before any ballot shall be taken upon the application.

"Where were you born?

"What is your age?

"What is your occupation?

"How long have you lived in the State of New York?

"How long in the town, city, county, or village in which you now reside?

"Have you ever, to your knowledge, been proposed as a candidate and rejected in a Masonic Lodge; and if so, when and in what Lodge?

"Do you believe in the existence of one ever-living and true God?

"Do you know of any physical, legal, or moral reason which should prevent you from becoming a Freemason?

"We wish this same course was required of every subordinate Lodge in the world. If any material question should be knowingly answered falsely, there would be indisputable cause for discipline, without resorting to the expedient of punishing a man for unmasonic conduct committed before he was a Mason!"

REPORTS ON CORRESPONDENCE.

The following on this subject is from the Report by Br. E. T. Carson, to the Grand Lodge of Ohio: —

"We therefore think that the voluminous reports from the Committee on Foreign Correspondence, such as most of the American Grand Lodges are now giving, is no longer a necessity, and is attended with a very large and useless annual expenditure of the funds of the Grand Lodge.

"Our suggestion as a remedy would be to discontinue the practice altogether, except so far as relates to matters in which our own Grand Lodge is immediately interested, and recommend every member of a Lodge, and especially the officers, to subscribe for one or more good masonic periodicals. If this were done, the Grand Lodge would be relieved of the great expense of printing voluminous reports; the patronage of the masonic press would, as it should, be much improved; consequently they would assume a higher literary character, and become better papers; the brethren receiving their masonic news in weekly and monthly instalments, instead of the ponderous annual dose as now, would read more, and be correspondingly improved. And as a result from all this, Grand Masters would receive fewer silly letters from their constituents, on questions of masonic jurisprudence."

To this Br. Drummond adds, —

"From the specimens of 'decisions' we have seen in many of the numerous masonic periodicals of the day, we feel sure that were his suggestions adopted, the Grand Master would receive *many more* 'silly letters,' and confusion would be introduced among the Lodges. Papers have sprung up all over the land like mushrooms. They cannot, and many of them *ought* not to be supported; but all will be of equal authority among those not well informed."

THE LATE BR. HON. R. B. HALL.

We find the following sketch of our late brother, Robert B. Hall, in the Plymouth Memorial of April 24th. Had it come to hand sooner, we should have avoided two or three errors in his personal history into which we fell in our notice of his decease last month.

"Mr. Hall was born in Boston, Jan. 12th, 1812; graduated at Dartmouth College, and studied for the ministry in the Yale Divinity School. On leaving the divinity school, he visited Europe, where he remained two years, during a part of which time he acted as the agent of the American Anti-Slavery Society. While in England, he attracted attention as an eloquent speaker, preached to large audiences in London, and made the acquaintance of many distinguished scholars and statesmen, with some of whom he continued a pleasant intimacy and correspondence through life.

"He first made his acquaintance with Plymouth and its people thirty years since, at the age of twenty-six, as the pastor of Pilgrimage Church (Orthodox). He was immediately recognized as a preacher of unusual talent, and took rank as one of the leading clergymen of his denomination; but his views led him early to the Protestant Episcopal Church, in the ministry of which he labored for several years with marked distinction. In 1855, he was a member of the State Senate, and soon after was elected to Congress from the First District. He served in Congress four years, and although a part of the time in poor health, he took rank as a prominent and able debater. His speech upon the Brooks assault upon Sumner was an able and scathing rebuke of the assault, but was criticised by Mr. Sumner's friends, in that it, unlike any other made in that famous series, omitted to praise the speech of Mr. Sumner which provoked the assault. He regarded that speech of Mr. Sumner as transcending the bounds of propriety, and that while it could not justify the assault, it could not in itself be defended.

"After his retirement from Congress, he was prevented from taking up any active line of work by poor health, but continued to use his pen with vigor and industry so long as able to do so. He was originally a Whig in politics, and his pen contributed largely to the solid work of a party that dealt with solid questions. The files of the "Old Colony Memorial" bear witness of his industry and signal ability as a writer. His interest in the American movement first brought him into official life, and at the formation of the Republican party he became an influential member of that organization. The conservatism that he had inherited from the Whig party rendered him unable to follow the leaders of the new party in all things, and questioned some of the assumptions under the "war power," and in the division at the end of the war upon the questions of reconstruction he adhered to the Executive plan, and was one of the representatives of Massachusetts in the Philadelphia Convention of 1866.

"Though his speeches in the discharge of official duties demonstrated his remarkable abilities, it was perhaps in occasional addresses and orations, of which he delivered a great number, that some of his finest efforts were made. Many of these attracted special attention at the time of their delivery. As the slowly winding procession bore his body to its rest in the beautiful shades of Oak Grove Cemetery, many were reminded of his address at its dedication. The exquisite appropriateness and beauty of his language on that occasion were but the characteristics of all his public orations. He had a most happy facility of striking the exact key of the occasion, and no word or sentence escaped him that could jar upon the finest sense of fitness. His last public oration was made in Boston at the laying of the corner-stone of the Masonic Temple, and was a finished production, which elicited the admiration and enthusiastic praise of a most exacting and critical audience. His style was fluent, graceful, and often effectively eloquent. The well-formed sentences seemed to flow as rapidly and naturally in his extemporary efforts as in the finished oration, always surprising and delighting his hearers with both the brilliancy of his thoughts and the beauty of his language.

"His conversational powers were no less remarkable. Of a highly cultivated taste, and his mind richly stored with a great variety of information, from which he drew at will, he was most delightful as a companion. With ready sympathy for the humblest, his genial words and manner will be long remembered by many whom they have encouraged in the struggle of life."

THE SANCTITY OF AN OATH.

The following elegant paragraph from the great argument of Evarts, one of the counsel of the President, before the Court of Impeachment on the 26th inst., is not inappropriate to our pages: —

"Truth to the moral world is what gravitation is to the material world. It is the principle on which it is established and coheres. The adoption of truth to the affairs of men is in human life what the mechanism of the heavens is to the principle which sustains the forces of the globe. Duty is acceptance of obedience to these ideas, and this, once again, secures the operation that was intended. When, then, you have been submissive to that oath, that faith among men which, as Burke says, holds the moral elements of the world together, and that faith in God which binds the earth to His throne, subdues you to the service of truth and justice. The purity of the family and sanctity of justice have ever been cared for and will ever be cared for by the Ever Living Guardian of human rights and interests, who does not neglect what is essential to the human race and its advance. The furies, in old mythology, had charge of the sanctity of an oath. The imaginations of the prophets of the world have sanctified the solemnity of an oath and have peopled the places of punishment with oath-breakers. All the tortures and torments of history are applied to public servants who, in betrayal of sworn trusts, have disobeyed this high, this necessitous obligation, without which this high fabric of society falls into pieces. Now, I do not know why or how it is that we are so constituted; yet so it is. The moral world has its laws as well as the material world. Why a point of steel lifted over a temple or home should draw the thunderbolt and speed it safely into the ground, I know not; how in our moral constitution an oath lifted to Heaven can draw from the great swollen cloud of passion, and of interest, and of hate, its charge, I know not. But so it is, and be sure that loud and long as those honorable Managers may talk, although they speak in the voice of all the people of the United States, and bold persuasions that you shall not obey a judicial oath, I can bring against it but a single sentence and a single voice; but that sentence is a commandment, and that voice speaks with awe: — 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.' The moth may consume the ermine of that Supreme Court, whose robes you wear; rust may corrode, Senators, the sceptre of your power; nay, Messrs. Managers, time even shall devour the people whose presence beating against the doors of their Senate House you so much love to taunt and menace; but 'as to the word which I have spoken, heaven and earth may pass away, but no jot or tittle of it will fail.'"

MEMPHIS RITE IN WISCONSIN.

We find the following in the Address of the G.H.P. of the Grand Chapter of Wisconsin, at its last Annual Convocation: —

"Some time during the year, an institution was started in this jurisdiction, by one *Calvin C. Burt*, an *expelled Mason*, called the 'Egyptian Masonic Rite of Memphis,' and another similar institution called the 'Ancient Primitive Rite of Memphis of 33°,' by one Harry J. Seymour, who has also been expelled from the Scotch Rite.

"The propagators of these systems, particularly the *Burt wing*, have done all in their power to establish themselves in this jurisdiction during the past few months. Designing persons (I will not call them Masons) have, for the purpose of making money and accomplishing an *end*, travelled over a large part of the State, conferring their degrees, for a *consideration*, wherever they could find a subject.

"Their aim has seemed to be, to get possession of the different Masonic Bodies, in order to get control of the Grand Bodies.

"To accomplish this end, they have offered to confer their degrees upon the Masters and Wardens of Lodges, free of charge, and, in fact, when they could not get one amount, they were always willing to take another, or do the work for nothing. Their work was as well accomplished upon a railway train, or in a shop or office, or, perhaps, in some corner of the fence, as in a Lodge room. Their candidates *swearing eternal fealty to Calvin C. Burt*, during his life and time, and following him to name his successor.

"What the effect of such proceedings would be upon Capitular Masonry, or upon Masonry in general, I leave you to imagine, when I state to you that they have conferred their degrees upon brothers rejected for the Chapter Degrees, and have allowed them to become *Charter Members* of their *so-called Chapters*.

"Masonic standing and moral worth have been ignored entirely. Some of their adherents have openly boasted that their system would do away with the higher degrees of Masonry, and many of them do not deny the fact. With these truths before us, I submit, Companions, whether we ought not to take some action that will place us right upon the record before the Masonic world.

"If itinerant *pedlars* of *rites* and *humbugs*, which they may term Masonry, are to be permitted, unrebuked, to enter our mystic circle, and spread discord and dissensions among the craft; if they are to be allowed to control or influence our elections, as some of us can testify they have already; I say, if this state of things does not actually exist, is it not time that this Grand Royal Arch Chapter placed its seal of condemnation upon the *Institution* in such a manner as will admit no mistake of its meaning?"

LE GRAND ORIENT DE FRANCE.

THE cosmopolitanism of Freemasonry renders it desirable that members of the craft should be made acquainted, as far as possible, with the progress and working of the order in foreign countries. We have, therefore, thought that some remarks on the present position of Masonry in France would not be uninteresting to our readers.

There are in France two great masonic authorities, viz., "Le Grand Orient de France, Supreme Conseil pour la France et les Possessions Francaises," and the "Supreme Conseil du Rite Ecossais Ancien et Accepte."

Between these two powers there has been and still exists great contention. The Grand Orient is, however, much more extensive than the Supreme Conseil, and it is, moreover, the recognized masonic body in the Grand Lodges of Great Britain. It is hoped that, ere many years are passed, the unsatisfactory rivalry between the associations we have named may be ended, and that the Grand Orient may become the sole centre of the masonic hierarchy in France. This is most devoutly to be desired by all true craftsmen, for at present there exists many things which bring discredit on our Order, and which are utterly opposed to the spirit of brotherhood, which is the basis of all true Masonry.

As a case in point, we may mention the fact that when a number of persons in Jersey wished to form a French Lodge and were refused a charter by the Grand Orient, which properly referred them to the English Lodges working in the island, those individuals applied to the Supreme Conseil, and had no difficulty in obtaining a charter from that body. It will be seen, therefore, that the Grand Orient works in harmony with the Grand Lodge of England, whilst the Supreme Conseil preserves what our French brethren would denominate a separate and distinct "autonomy." The Grand Orient consists of nearly 400 Lodges, Chapters, and Consistories, whilst the Supreme Conseil has less than 100 Lodges and Chapters affiliated to it.

It is beyond our limits to go into the details of the history of the Grand Orient, nor do we think that it would be profitable to our readers. It is undoubtedly the fact that Freemasonry has never yet had fair play in France; and, although Napoleon III. is himself a Mason, he has not scrupled to interfere with his brethren in a manner which to English Masons will appear equally strange and perplexing.

On the 9th of January, 1852, Prince Lucien Murat, son of King Joachim Murat of Naples, and cousin of the present French Emperor, was elected Grand Master by the "Assemblee Generale du Grand Orient." At this time the brethren were in dread of a decree of suppression or suspension, and they thought by electing Prince Murat to conciliate the Emperor. Our brother Jouaust, in his great work, "The Histoire du Grand Orient de France," which is now before us, says, quaintly enough, that the Masons sought "un protecteur par la nomination d'un Grand Master assez haut place pres du chef de l'Etat pour servir de garant a la Maconnerie contre ces preventions." From 1852 to 1861 Prince Murat occupied the Grand Chair, but at the latter date he had to retire in consequence, it is believed, of the jealousy of the Emperor at the influence and favor which his cousin derived from his connection with Freemasons. In 1862, his Excellency Marshal Magnan was appointed Grand Master *by Imperial decree*, and remained in office until 1865, when the brethren were *permitted* to elect the present Grand Master, General Mellinet.

To English brethren who are accustomed to regard their masonic Lodges as places where, for a while, they may cast aside all sectarianism and political contention, these proceedings will appear exceedingly curious. But probably our brother Napoleon III. has not forgotten that, in 1848, the Grand Orient presented an address to the Provisional Government, in which, while admitting that they were not a political organization, they expressed their sympathies "pour le grand mouvement national et social" which the revolution had inaugurated: reminding the "Citoyens Ministres" that "Les Francs-Masons ont porte de tout temps sur leur banniere ces mots Liberte, Egalite, Fraternite," and assuring the Government that they admired "the courage with which you have accepted the grand and difficult mission to found upon a solid basis the liberty and the happiness of the people," and that "40,000 French Masons, with one heart and one spirit, promise you here their help to achieve happily the great work so gloriously commenced." The presentation of such an address by the masonic body was, in our judgment, not only injudicious, but a positive violation of the universal canon of masonic law, and we cannot but think that those who sanctioned it must now feel that they thereby proved themselves false to their Order. It is not for us to write for or against republican, royal or imperial principles; for, happily, Freemasons are, as a body, above political strife; and, if we number Napoleon III. and the King of Prussia amongst us, we can also point to Garibaldi and Victor Hugo as notable brethren. We trust that the experience of the past will in future teach our French brethren to consistently avoid politics. Probably the mistake of 1848 was the work of only a few restless spirits who, in the disorganized state of the Order, had obtained place and power to which they were not entitled. We believe the great body of French Masons are men of whom we may be proud, and in recent years they have conducted their affairs with remarkable discretion and ability. General Mellinet, the Grand Master. is considered an able man, and is generally liked. Although not much known in England, he is a Knight Commander of the Bath, and fought with great bravery in the Crimean and Italian wars.

The Conseil, or governing body, of the Grand Orient is composed of thirty-eight members, elected by the Assemblee Generale of the Order from among its members.

A member of the Council must be at least thirty years old. The members are elected for three years by the majority of votes, and a certain number retire each year, being eligible for re-election. The Grand Orient is composed as follows:

1st. Of all the presidents or delegates of the affiliated Lodges.
2nd. Of the Grand Masters.
3rd. Of the Council of the Order.

The Deputy Grand Masters and the Grand Officers are permitted to attend, but only *avec voix consultative*, unlses they are otherwise qualified for seats in the Assemblee. Each *atelier*, or Lodge, may, in default of its President, elect another delegate, but this must be done at a meeting specially convened for the purpose. The delegate must be above thirty years of age, and have belonged to the Lodge which elects him for at least one year.

The Grand Master names to the Assemblee, each year, the following Grand Officers, who take rank accordingly:

1st. Un Premier Surveillant.
2nd. Un Deuxieme Surveillant.
3rd. Un Orateur.
4th. Secretaire.
5th. Un Premier Experte.
6th. Un Deuxieme Experte.
7th. Un Hospitalier.
8th and 9th. Deux Maitres des Ceremonies.

The Surveillants are, in point of fact, Senior and Junior Grand Wardens, and the Expertes are Senior and Junior Grand Deacons. The Orateur is an officer who is unknown in English Masonry, and he is charged with the guardianship of the constitution and of the statutes and general laws of the Order. Any point of masonic law which may arise in the debates of the Assemblee is referred to his judgment, and he is "anthorized to give his conclusions without his reasons for the same," an exceedingly wise regulation, as it will be in the recollection of our readers that a celebrated English judge was thought a great legal authority until he was induced to explain the reasons which had lead him to pass a curious opinion in a certain case, when they were found to be so silly that his lordship was henceforth consigned to the paradise of fools. The offices of Secretary, Hospitalier and Master of Ceremonies sufficiently explain their own character.

The Freemasons of France are able, if they wish, to take the whole 33 degrees of Masonry, the Grand Orient recognizing them all, and being consequently less exclusive than the Grand Lodge of England.

The three higher degrees are regulated by *Les Grand College des Rites*, which is composed of 33 Masons of the thirty-third degree, and excluding, *ex officio*, the Grand Master and two Deputy Grand Masters of the Grand Orient. The Secretary General of the Grand Orient is also Secretary to the Grand College of Rites. The following are the names of the officers of the Grand College, who are elected annually on St. Andrew's Day:

1st. Sovereign Grand Commander.
2d. First Lieutenant Grand Commander.
3d. Second Lieutenant Grand Commander.
4th. Minister of State.
5th. Grand Chancellor and Secretary.
6th. Grand Hospitaller.
7th. Grand Keeper of the Seals and Stamps.
8th. Grand Master of Ceremonies.
9th. Grand Captain.
10th. Grand Standard Bearer.

The members of the Grand College of Rites do not, in virtue of their high position, hold any prerogative in the Assemblee of the Grand Orient.

The thirty-three degrees of French Masonry are divided under the Scottish Rite into seven classes: The first is composed of *Lodges;* the second, third, fourth, and fifth classes meet in *Chapters;* the sixth class, and the 28th, 29th, and 30th degree are convoked in *Councils;* the 31st degree is summoned as a *Tribunal;* the 32d degree sits as *Consistory;* and the 33d degree form the *Supreme Counseil.*

The thirty-three degrees are, in consequence of their facilities, much easier of attainment than in England, and the gradation of the degrees is precise and regular. At no distant date the attitude of the Grand Lodge of England with reference to this matter will have to be again considered, and without believing that the French system would necessarily work well with us, we think that some simple and effective means of regulating the higher degrees might be adopted. — *London Freemason's Magazine.*

MOUNT OLIVET CHAPTER OF ROSE CROIX.

This excellent Chapter held its Fourth Annual Session for the choice of officers and the transaction of its yearly business, at the New Masonic Temple, in this city, on Thursday the 21st of May last. There was a general attendance of the members, and a full representation of the present condition of the Body was laid before them, by its accomplished presiding officer. We learn from the report, that the Chapter the past year has made large additions to its working paraphernalia, and that its Regalia and other appointments, are equal in richness and completeness, if not superior, to those of any other similar Body on this Continent. We were happy to learn also that its finances are in a highly satisfactory condition, and that its future prospects are most encouraging. It is truly a model Chapter of its grade, and reflects the highest honor on the efficiency, ability, and zeal of its membership. Its officers for the current year were elected by a unanimous vote; and we are told that no other than a unanimous vote has ever been taken in the Body since its first organization. The officers are as follows: William D. Stratton, M.W.; S. J. M. Homer, M.E.S.W.; S. E. Chamberlain, M.E.J.W.; Benjamin F. Brown, Treas.; John Albree, Sec.; W. F. Davis, M. of C.; J. W. Chamberlain, Capt. of G.

The business of the Chapter having been completed, the members and invited quests, on the invitation of the M.W., proceeded to the Banqueting Hall, and sat down together to an entertainment served up in the style and perfection for which the "St. George" has become distinguished. The substantial part of the entertainment having been disposed of, Ill. Br. William Parkman, 33°, arose and in behalf of the members of the Chapter presented the M.W., in appropriate and eloquent terms, with a costly gold watch and chain of the finest workmanship and finish, as a token of their personal attachment, and of their appreciation of his courtesy, affability, and accomplishments as their beloved presiding officer. Br. Parkman, always happy on such occasions, was peculiarly so on the present. He referred to the important services which the recipient had rendered to the Body, and very justly attributed to him, and his personal exertions, a large share of the credit due for its present efficient and prosperous condition. The present was gracefully and appropriately acknowledged by the M.W., who modestly referred to his long connection with the Chapter, his attachment to it, and his earnest desire for its future prosperity, availing himself also of the occasion to recognize the important assistance and co-operation of the officers with whom he had been associated, and to whom the Chapter is largely indebted for its present flattering condition.

Brief speeches were then made by other members of the Chapter, and the company separated in love and good fellowship.

OBITUARY.

BROTHER NATHAN FISKE.

Died, in Cambridge, April 27, Nathan Fiske, Esq., aged 88 years, 4 weeks, and 21 days.

At the regular communication of Amicable Lodge, May 7, the following preamble and resolutions were adopted: —

"*Whereas*, It has pleased God to take from us our venerable and beloved brother, Nathan Fiske, who, more than sixty-three years ago, assisted in laying the foundation of this Lodge, — who was one of the most active and efficient promoters of its re-organization, after the Anti-Masonic tempest had somewhat abated its fury, — and who faithfully performed the duties of Treasurer twenty-two years, until, at the age of eighty-eight years, he declined a re-election:

"*Resolved*, That the example of Br. Fiske, as a good man and Mason, is worthy of imitation; that, by his regular and upright conduct, he merited all the rewards of Masonry; and that, for his life-long fidelity to the Fraternity, he is entitled to our grateful and affectionate remembrance.

"*Resolved*, That the Secretary enter the foregoing Resolution upon the records of the Lodge, and communicate a copy to the family of our deceased brother.

THE SIGNS OF THE TIMES.

In the opening address of nearly every masonic assemblage, we find the oft-repeated warning, " Guard well the outer door," expressed in words more or less forcible. All over the civilized world the Institution of Masonry is progressing with rapid strides. Every year new Lodges are chartered by the score, and our membership increased by thousands in several jurisdictions. In one state (New York) over nine thousand initiations are reported for the year 1866. One hundred and fifty years ago, the Grand Lodge of England was formed by four Subordinate Lodges. Now that Grand Lodge has on its roll twelve hundred and twenty Subordinate Lodges, and it would be a Herculean task to number the Lodges which are the grandchildren, as it were, of that Grand Lodge. Masonry has had, and still has, its enemies; but, nevertheless, so rapid has been its progress, that all "kindreds and peoples and tongues" are enrolled among its votaries. In every clime are Masons to be found.

Is there no danger in all this rapid progression? Is it possible that all the "black sheep" can be excluded when such droves are continually entering our portals? Masonry was never designed to be so popular. None but the meritorious and praiseworthy were formerly admitted to her sacred retreats.

The candidate for masonic honors must come of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives. He must be a *perfect* man, without maim or defect, and for good reason, doubtless, the "better half" of creation are forever debarred from our mysteries.

But while the experienced *Master* workman is continually uttering the warning cry, "Guard well the outer door," the body of the craft are vociferously shouting, open wide the gates; extend the benefits and privileges of our blessed institution to all classes. Some claim that the "halt, lame and blind" are eligible, and that wooden legs and arms can be made to do good work. Others *more* law abiding, admit that the candidate must be perfect when made an Entered Apprentice, but that when once entered, he may be deprived of one or more of his members, and yet become a perfect Mason. The Grand Lodge of England has resolved that a freeman, although not *born* free, is entitled to the same privileges and honors as the nobleman; while all agree that no woman can be made a Mason, many of the fraternity are using their influence to extend the privileges of the institution to *ladies*. They *profess* to give them signs, grips, and other means of recognition, by which they may make themselves known to Masons all over the world, and yet they say that their new-fangled "degrees" are not masonic! Not content that Masonry is so universal, that many of the fraternity are even now unwilling to meet with *all* their brethren on the level, they wish to force upon the fraternity all the wives, daughters, sisters, and mothers of the brethren, thus making the institution several times more universal than it now is! Masons are wont to be very critical in their examination of candidates, and are required by their Constitutions to refer all petitions to a Committee, to be investigated one month, before further action can be had; and yet we are informed that several female relatives of every Mason in regular standing are *entitled* to be invested with certain degrees, without any inquiry as to character whatever. Surely, in a society numbering so many thousands as ours, there must be many female relatives that our wives would not wish to associate with on terms of masonic equality. Are there not some that no Mason would be willing to recognize as a sister? When a Mason transgresses the law, he can be cut off from all his masonic rights, and his family are by the same act deprived of their claims upon the fraternity; but if they have been previously furnished with secret means of recognition, of which they cannot be deprived, the masonic fraternity would soon have an incubus settled upon them, which would sink the whole institution so low that no respectable man would be willing to admit that he was a Mason.

The great bulwark of strength to our institution is its exclusiveness. Let us all, then, "Guard well the outer door," admitting none but "good and true men, freeborn, and of mature and discreet age, no bond-men, no women, no immoral or scandalous men, but of good report."

The Acacia in Freemasonry, mythically symbolizes the "immortality of the soul"—the important doctrine to be taught by our Institution; "life rises out of the grave."

MASONIC CHIT-CHAT.

The Lincoln Monument.—A much esteemed friend and beloved brother at Washington has kindly intimated to us that the brief remark we appended to the statement of "Perley" of the Journal, in our last issue, is liable to be construed as a reflection on the Grand Lodge of the District, in accepting the invitation to dedicate the Lincoln Monument in that city; and while we cannot see that it is susceptible of any such construction, we accept the suggestion of our correspondent to say that none such was intended. We do not, however, believe that Masonry has anything to do with, or that it can appropriately perform, the service of dedication for any such structures, or any others, except masonic halls, or structures exclusively devoted to Masonry or its purposes. Our correspondent, we think, is in error when he refers to the Capitol and Smithsonian Institutions for precedents. The masonic ceremony performed on these occasions, if our memory serves us, was that of *laying the corner-stones*, a work legitimately masonic. But be the fact as it may, it does not change the principle, nor make the wrong right. If Masonry may dedicate a monument (to what?), why not a church, a custom-house, or a dock-yard?—the corner-stones of all of which it is frequently called upon to lay, but we have never known it to *dedicate* either.

Meeting of the Supreme Council.—The annual Session of the Supreme Council, 33°, for the Northern Jurisdiction of the United States, will be held at the Masonic Hall, No. 114 Thirteenth Street, New York, on Wednesday, 24th inst.; but as the Grand Lodge of Pennsylvania has fixed upon that day for the laying of the corner-stone of their new Temple, in which ceremony several members of the Council are invited to participate, "no business of importance, touching the general interests of the Rite, will be transacted until the 25th."

Masonic Temple, Washington.—The corner-stone of a new Masonic Temple, to be erected at Washington City, was laid by the Grand Lodge of the District, with the usual masonic ceremonies, on the 20th of May, ult., Rev. M.W. Br. Benj. B. French, Grand Master, officiating. No invitations beyond the District were given, they being held in reserve for a more general celebration at the completion of the building, which, we understand, is to be a very fine one. The procession is said to have been the largest of the kind ever seen in Washington. President Johnson was with the Grand Lodge. Hon. Mr. Brownell, P.G.M., of Illinois, delivered the address.

Grand Lodge of Rhode Island.—Officers chosen on the 18th ult. for the current year:—M.W. Thomas A. Doyle, Providence, Grand Master; R.W. Lloyd Morton, Pawtucket, D.G. Master; R.W. Emerson Goddard, Woonsocket, S.G. Warden; R.W. William Gilpin, Newport, J.G. Warden; W. Gardner T. Swarts, Providence, G. Treasurer; W. Charles D. Greene, Providence, G. Secretary; W. Daniel Babcock, Phenix, S.G. Deacon; W. Benjamin Tallman, Portsmouth, J.G. Deacon; W. Israel R. Sheldon, Pawtuxet, S.G. Steward; W. Stanton Hazard, Westerly, J.G. Steward; Rev. Henry W. Rugg, Providence, G. Chaplain; W. Israel M. Hopkins, Providence, G. Marshal; W. W. Duane Aldrich, Woonsocket, G. Sword-Bearer; W. Charles R. Cutler, Warren, G. Pursuivant; W. Stillman White, Providence, G. Lecturer; W. Ebenezer B. White, Providence, G. Tyler.

"The St. George."—Br. Tarbell having terminated his connection, by dissolution, with this magnificent and popular Restaurant in the New Masonic Temple, the entire management of it has been assumed by his former partner, Br. Charles Copeland, who has made such improvements and alterations in prices and attendance as cannot fail to give entire satisfaction to its patrons. It is unquestionably the most elegant establishment of the kind in the country.

"Masonic Biography and Dictionary," by Augustus Row, Philadelphia. This work is too poor for criticism. Shepard has it.

IMPOSTOR. — A correspondent at Jola, Kansas, writes that a person calling himself Ansel Gridley, is "playing Mason out here," with a dimit from Sumner Lodge, Springfield, Mass. There is no such Lodge in this State.

THE GALAXY for June is a fine specimen of magazine literature. We doubt if it has its equal in the country. Besides the articles which go to make up its contents, — and many of which are of the highest order, — the illustrations are such as to recommend the work to public favor. Published by Sheldon & Co., New York.

PORTRAIT PAINTING. — The lovers of artistic portrait-painting will be gratified by looking in at Childs's free exhibition room on Tremont, opposite to Park Street, where they will find a life-like portrait of the late Governor Andrew, by E. T. Billings, of the Studio Building. They will also find a fancy sketch of a young Miss in blue, by the same artist. They are both admirable paintings, and give their author rank among the best artists in his line in the city.

"PACKARD'S MONTHLY," is the title of a new literary periodical, the first number of which is just issued from the press of S. S. Packard, 937 Broadway, New York city. It is handsomely printed in the quarto form, and its pages indicate a good deal of talent in its arrangement. Two dollars per annum.

UNDER CHARGES. — In Masonry, as by the civil law, a brother under charges is presumed to be innocent until proved to be otherwise. Were the converse of this true, an officer might be removed, or a member of a Lodge deprived of his privileges, at any time, through malice or for party purposes. His rights are not to be so trifled with.

DEACON. — The office of Deacon in a Lodge was created by the Grand Lodge of England, in the latter part of the last century.

THE Prince Henry of Bourbon, brother of the King of Spain, has been made a Freemason at the Grand Orient of France.

[We find the above in the secular papers. We know nothing of the personal character of the Prince referred to, but we do know that the Bourbon family has never manifested any great friendship for Freemasonry; and we do not therefore attach very much value to the present connection of one of their number with it. It is not very certain where he was made a Mason, if made at all. The phrase "Grand Orient of France" may mean Paris, or it may mean the Grand Lodge of France.]

MARKED DEGREE.—SupremeGrand Chapter of England gives no sanction to the working of the Marked Master'sDegree in any private Chapter in its jurisdiction; neither does it acknowledge that degree as having any connection with Royal Arch Masonry as practised in that country, and does not consequently recognize the Body in England styling itself "The Grand Lodge of Marked Masters of England, Wales, and the Colonies and Possessions of the British Crown." The subject of giving the degree as a third section, or in connection with that of the Fellow-craft,was, we believe, recently before the Grand Lodge of England, but was dismissed as inexpedient. It properly belongs in the place intimate, and might profitably be so disposed of.

CARRYING OUT THE MASONIC PRINCIPLE. — During the heavy gales which prevailed on the English coast, at the commencement of the present winter, the ship "Guardian Angel," commanded by Br. B. H. Willis, of Star of Bethlehem Lodge, No. 322, Brooklyn, was wrecked on the coast of Wales on the 2d December, the captain and his son being washed ashore on a piece of the wreck, destitute of everything but the scanty clothing they had on. The news of their safety reached Liverpool before they arrived there, when Br. Willis was immediately called on by W. Br. Joseph Heating, Master of Mariners' Lodge, and W. Br. Shephard, Master of Prince of Wales Lodge, who amply provided for all his wants, absolutely forcing a considerable sum of money on him, whilst Br. Edwards, of Prince of Wales Lodge, insisted upon their making his hospitable mansion their home until their departure for New York.

Such generous and truly masonic conduct, deserves more than a passing notice like this, which we trust our English brethren will receive at the hands of the Star of Bethlehem Lodge. — *N. Y. Courier.*

IT is not until the flower has fallen off that the fruit begins to ripen. So in life, it is when the romance is past that the practical usefulness begins.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXVII.] JULY 1, 1868. [No. 9.

DEDICATION OF MONUMENTS, &c.

WE are not sure that our warm-hearted Brother French intended the following note for publication, but it is so full of the generous impulses and masonic fervor which characterize all his masonic labors and writings, and which endear him so strongly to his brethren, that we assume the risk of laying it before our readers, without asking his permission. If, in doing so, we are guilty of an impropriety, we are sure he will rightly appreciate our motives.

WASHINGTON, D.C., June 4, 1868.

CHARLES W. MOORE, Esq.

MY DEAR SIR AND BROTHER, — I can stand almost any *honors* that my good brethren think proper to heap upon me, but when it comes to that highest of all earthly honors, if properly worn, "Rev.," I must most respectfully and humbly decline to wear it.

In your notice of the laying of the corner-stone of our Masonic Temple, you say, "Rev. M.W. Br. Benjamin B. French," &c. Please, my dear brother, to correct that error in your next issue.

Your article headed "The Lincoln Monument," is very satisfactory to me, but you seem to express a decided opinion that Masonry cannot dedicate a monument. I am not certain that the Bunker-Hill Monument was dedicated by the fraternity, although my impression is that it was. I *do know*, for I was present at each, that the Franklin Statue, and the Warren Statue, in Boston and Charlestown, and the Washington Statues, at Richmond and at Washington, were all dedicated by the Freemasons, as was the statue to Perry, at Cleveland, where I also attended. It seems to me that these are precedents sufficient to sustain the Grand Lodge of the District of Columbia in dedicating the statue of Lincoln. You ask "dedicate a monument to what?" I confess

I do not remember "to what" either of the monuments, the dedication of which I have witnessed, was dedicated; but, in dedicating the Lincoln Statue, or monument, I considered that I was dedicating it to the people of the United States. My dedicatory remarks were framed especially for that occasion; they are not now at hand, and I cannot recall them, but although I may not have used the words "dedicated to the people of the United States," the tone and tenor of what I said went to show that such was my intention.

I know very well that you will say that it was proper that Freemasons should dedicate the statues and monuments I have named, because those to whom they were erected were Masons, while President Lincoln was not. To my mind that distinction has no weight. *We* lay the corner-stones of buildings that are not erected for masonic purposes; why should we not dedicate statues, not erected to commemorate Masons?

I do not write, however, in way of controversy, I only write to give you my own views. I know that your whole soul is devoted to the good of the craft, and I hope you consider that I am actuated by the same motives, and we may argue points of difference with the purest fraternal feelings toward each other. Let us stand side by side and shoulder to shoulder, in defending our beloved and honored Institution from the unholy war that bigotry is now trying to initiate against it. God knows the purity of our motives, and he will sustain us as he always has against all who seek to overthrow our altars; and while *we* act as a whole, and display an undivided front, let our opponents remember that they are divided into sects, which are always at war with each other; and that they (our opponents) are, in fact, but a mere faction of a single sect, and they had better beware lest they find *themselves* beneath the upper and the nether millstone! Wishing you years of happiness,

Faithfully and fraternally yours,
B. B. French.

We cheerfully make the correction desired by our correspondent. The error was a blunder of our printer's proofreader, in mistaking the definite article "*the*" for the abbreviated adjective "*Rev.*" We were not a little mortified on discovering the error, but it was then too late to correct it. We consoled ourselves, however, with the certainty that our good brother would do just as he has done, and call us to an account for it. *Palmam qui meruit ferat.*

Our brother says to us, "you seem to express a decided opinion that Masonry cannot dedicate a monument." Our expression was not quite so strong. We said we did not think that it could *appropriately* do so, and we said this in view of what we understand to have been the *ancient* practice of the fraternity. We know very well that by the modern practice, the masonic dedicatory ceremonies have been adapted and applied to occasions of a public and wholly unmasonic character; but this does not prove either the correctness or the propriety of the application.

We do not know that any particular harm has heretofore or is likely hereafter to result from such a custom, yet, we were taught in our earlier days, that Masonry was a peculiar and distinct Institution, *sui-generis* in its organization, its forms, and its ceremonies, — occupying a position dissimilar to that of the ephemeral associations of the day, and that it could not share with them in public pageants or in the performance of public ceremonies, not strictly masonic, without compromising its position and endangering its influence. This may have been a little too fastidious then, and it may be a little too conservative now. We cannot however readily divest ourselves of the belief, that the only proper occasions for public masonic processions are the celebration of the Festival-days of the Order; the laying of corner-stones of public edifices (after the manner of our ancient brethren, from whom the practice is derived, and in virtue of whose operative labors and prerogatives it is preserved); the dedication of masonic halls, to masonic purposes; and the performance of funeral services at the grave of deceased brethren. These are unquestionably, all legitimate masonic occasions, on which Lodges may with strict propriety appear in public; because such parades are in accordance with the established usages of the Order: their appearance on other occasions being of modern origin. And so important have most of the Grand Lodges in this country, and in Europe, regarded the display of masonic processions in the public streets, that they have generally restricted them by stringent constitutional enactments. The following from the Constitutions of the Grand Lodge of England, is given as an example: —

> "1. No masonic funeral or other public procession shall, on any pretence, be allowed, without the license of the Grand Master or provincial Grand Master.
>
> "If any brother shall attend as a Mason, clothed in any of the jewels or badges of the Craft, at any funeral or public procession, without the permission of the Grand Master, or provincial Grand Master, he shall be rendered incapable of ever being an officer of a Lodge, and also be excluded the benefit of the general charity. And if any Lodge shall so offend, it shall stand suspended until the Grand Lodge shall determine thereon."

The Constitutions of the Grand Lodge of this Commonwealth restrict the practice as follows: —

> "Sect. 6. No Lodge shall form a public procession, without permission from the Grand Master (or in his apsence the Deputy Grand Master), or the District Deputy Grand Master within whose District it is located."

These examples could easily be multiplied to an indefinite extent, but it is not necessary. We give them merely as evidences of the importance which Grand Lodges, both at home and abroad, attach to public masonic parades, and of their recognition of the necessity of guarding against their too frequent and inappropriate occurrence. These regulations do not forbid them; on the contrary, they recognize them as eminently proper on suitable occasions; but the Grand Lodges are careful to retain in their own hands the power of deciding when those occasions arise. When the permission is given, they assume the entire responsibility, and the Lodge is accountable only for the propriety of its own conduct. Grand Lodges of course, determine this matter for themselves, because there is no higher law which they recognize, even though the "ancient usage" of the Craft may be against them.

The Bunker-Hill Monument was not dedicated by the fraternity, though the Grand Lodge and other bodies were out in large numbers and added much to the brilliancy and interest of the pageant. There might not, however, have been any great impropriety in their doing so, inasmuch as the monument was erected to the memory and patriotism of one of their past Grand Masters. It is also true, as our brother suggests, that the Franklin, the Warren, and the Washington Statues, of Boston, Charlestown, and Richmond, and the Washington Monument at the capitol of the country, were erected to the memory and dedicated to the public character and services of distinguished Masons. This was likewise true of the Perry Monument, at Cleveland. But it is not so of the Lincoln Monument at Washington, for Mr. Lincoln was not a Mason, and was in no sense identified with the masonic fraternity, more than with the community at large; and however unfortunate the fact may be, and however sincerely to be regretted, it is not to be denied that his public career failed to command the united respect of the entire masonic fraternity of the country. We say this with the most sincere personal reverence for his memory and admiration for his patriotism, and not from any captious disposition or regrets for the past, for had we been present at the side of our brother when the question of dedication was before his Grand Lodge, we should undoubtedly, in the fulness of our gratitude, have accorded him our aid and support. But this would not have proved the correctness of the principle, or the propriety of the act. Perhaps a more unexceptional case could not have been presented, and it is difficult and embarassing to argue against it. Mr. Lincoln was a public man of great purity of character, and the memory of no public man since the days of Washington is more dearly cherished by that large portion of his countrymen who sympathized with him in his official course and public acts. But there are other public men, living and dead, of more or less eminence, and equally beloved by their fellow-citizens, of opposing political views and sectional preferences, Masons and otherwise, to whose memory and in honor of whose public measures similar monuments may hereafter be erected. The masonic institution is supposed to be a unit, and ought, at least in all its public manifestations, to act in sympathy and agreement. A condition of things might arise, as perhaps it has already occurred, where such an agreement would be impossible. The reference will readily suggest itself to the mind of the reader without a more particular specification; and we leave the subject, and the suggestions here submitted, without further remark, begging our esteemed correspondent to believe that in what we have said we intend no disrespect to him, or the distinguished body over which he presides with so much true masonic zeal and eminent ability. Our only desire is that our beloved Order may not hastily fall into a practice, the tendency of which, if it shall become established, we fear will be to degrade it from the elevated position it has ever maintained, and reduce it to a common level with the ephemeral and popular associations of the day.

THE RELIGION OF MASONRY.

In our last we endeavored to show that while Masonry is not sectarian in its religious teachings, "there are certain generally recognized tenets in which all are agreed, and which form the religious and moral bands by which the brotherhood are united. So far as peculiar details of faith are concerned, these are the individual brother's, and are between God and his own soul, and hence are reserved for the closet, and that particular branch of the Christian church to which the brother may be allied." Franklin should seem to have had the "religion of Masonry" in view when he wrote his own creed as follows:—

"I believe in one God, the Creator of the Universe. That he governs it by his Providence. That he ought to be worshipped. That the most acceptable service we render him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental traits in all sound religion."

ROB MORRIS IN THE HOLY LAND.

THIS erratic brother, who, as our readers well know, is pursuing one of his Quixotic speculations in the "Holy Land," writes home that, as is usual with him, he is low in funds, and makes an urgent appeal to those of his brethren in this country who do not know the idiosyncracies of his character, or knowing them, have faith in his pretensions and promises, for pecuniary aid, to enable him to continue his explorations among what he ridiculously calls the *seven* "masonic localities" of Palestine and Syria, which he says are Tyre, Gebal, Mt. Lebanon, *St. George's Bay*, Joppa, Succoth, and Jerusalem! And he has the impudence to intimate (for he does not believe a word of what he writes), that if supplied with the requisite means, he shall be able to unearth and identify untold "evidences that *speculative* Freemasonry of the *Solomonic* type, was wrought in them," in the reign of the wise king and that of his successors! What evidence of speculative or theoretic Masonry he expects to find among the ruins of Palestine, is more than we are able to understand; the absurdity may however pass current with those who believe in him, and to whom he promises in return, to send home for every contribution of *three dollars*, the following equivalents: —

1. "A piece of the *native* stone from the memorable quarries under Jerusalem, out of which the Temple itself was built."

Supposing the Temple to have been built of stone quarried beneath the city, which is by no means certain, we are at a loss to understand what particular masonic interest can attach to it more than to the stones found in its streets or suburbs. We are, however, surprised that he does not promise specimens from the original wall of the Temple itself, for like other equally genuine "relics," such specimens may be cheaply purchased of the dealers in such articles in large or small quantities, though the precise location of the original building is a problem that does not admit of a very satisfactory solution.

2. "A piece of native stone from the ruins of Tyre."
3. "An ancient coin taken from the ruins of Gebal."

We are at a loss to determine whether the fool or the knave predominates in this promise. It is the most impudent piece of humbuggery and mountebankism that we have ever met with. He would have his credulous dupes believe that these ancient coins, all genuine of course, are to be dug from the ruins of Gebal by the thousand or bushel!

4. "A pilgrim's shell taken from the port of Joppa, the *same* that the Crusaders wore."

From this we suppose he intends us to infer, that the Crusaders having no further use for their scallops, deposited them at the Port of Joppa, before their return to Europe, and that having turned his attention to "clam digging" he has prepared to supply his friends with any quantity that they may desire, at three dollars apiece!

All the above he promises to his *three-dollar* contributors. To those who shall send him *five dollars*, he promises in addition to the foregoing —

5. "A sprig of Acacia from the mountains about Jerusalem."
6. "A piece of Cedar from Lebanon."
7. "A shell from the masonic bay near Beyrout."

Where this masonic bay is located the geographers do not tell us.

8. "A piece of clay from the clay ground between Succoth and Zarthon."
9. "A piece of olive wood from the Mt. of Olives, large enough to work up into a masonic emblem."
10. "A pomegranate fruit."

This completes the list, and it is with such contemptible and insane promises, that this notorious charlatan expects to replenish his exhausted finances, to enable him to wander like a vagabond around the world, at the expense of his befooled and credulous victims.

OUR WORKING TOOLS.

BY REV. MARSHALL B. SMITH, P.M., 32°, GRAND CHAPLAIN G.L. OF NEW JERSEY.

Now, in the years of manhood,
  Ere we feel the chill of age,
With the coming of the sun-light,
  Let us grasp the craftsman's GAUGE;
Let us heed its earnest lessons
  In youth and manhood's prime;
And by *work*, and *love*, and *worship*,
  In faith "redeem the time."

Let us take the mystic GAVEL,
  And the holy work begin
Of divesting mind and conscience
  Of each secret vice and sin;
And thus each shall be fitted,
  As a tried and living stone,
For that house no man hath builded,
  Where Jehovah hath His throne.

Let all our words and actions
  Be tested by the SQUARE,
And, walking on the LEVEL,
  Each with each our blessings share;
Before God and our fellows,
  Let us upright be and true;
By the PLUMB each day adjusted
  Our life of labor through.

And, amid the stir and clamor
  Of this stirring-clamorous age,
When brother strives with brother,
  And the storms of conflict rage, —
Let us grasp the mystic TROWEL,
  The Master-craftsman's tool,
And as we spread the cement
  Fulfil Love's *Golden Rule.*

Until our labor's finished
  In the quarries of the soul,
We shall doff the laborer's garments
  And reach the toiler's goal;
Then the craftsman's snowy APRON
  To each in turn shall be
The *earnest*, no less than *symbol*,
  Of lamb-like purity.

EXAMINATION OF VISITORS.

THE "New York Courier" on this subject, in answer to a correspondent, says: "We have never held, nor do we so now, that private examination by individual members of a Lodge, without its authority, or that of its Master, entitles a member of a Lodge to vouch for a visitor. There is a responsibility resting on the Master of a Lodge, which renders it incumbent on him, to be particularly careful that 'no visitor shall be received into his Lodge without due examination and producing proper vouchers of his having been initiated into a regular Lodge;' and it is therefore his bounden duty, as well as his right, to discriminate in favor of the most skilled and discreet brethren, as the proper persons to conduct the examination, who, during the same, act as his proxies. His installation covenant requires it of him, and he acted in accordance with the same, by relying solely on the voucher of those appointed by him to ascertain the correct *status* of the applying visitor. Such Committee alone were authorized to administer the Tyler's O.B., and they were otherwise in possession of such evidences as could satisfy the brother to be examined of their own regularity."

SUPREME COUNCIL, NORTHERN JURISDICTION, U.S.A.

THIS distinguished body, composed of Sovereign Grand Inspectors General, 33°, commenced its Annual Session for 1868, at Masonic Hall, 114 and 116 East Thirteenth Street, in the City of New York, on the 4th day of the Hebrew month, *Tamuz*, A.·.M.·. 5628, corresponding with Wednesday, the 24th day of June, A.D. 1868.

The M.P. Sovereign Grand Commander, Hon. Josiah H. Drummond, called the Sovereign Grand Inspectors General to order at three o'clock, P.M., and the Council was opened in Ample Form in Senatorial Chamber.

The ceremonies at the laying of the corner-stone of a new Masonic Temple, in Philadelphia, and the celebrations of St. John's day at Springfield, Haverhill, and other cities, prevented the attendance of many members of the Council, yet several States were represented, and after the transaction of the necessary business, the Council was called from labor to refreshment until Thursday the 25th, at ten o'clock, A.M., at which time the Council resumed labor.

The Officers generally, and a large number of Inspectors General arrived and took part in the deliberations.

The M.P. Sovereign Grand Commander delivered his Annual Address, which was referred to a commitee for division and reference to other committees. The committee subsequently made its report, and the subject matter was referred accordingly.

SKETCH OF GRAND COMMANDER'S ADDRESS.

ILLUSTRIOUS BRETHREN, — It is with peculiar emotions of gratitude, that I greet you in Supreme Council assembled. For the first time in the history of the Rite in this Jurisdiction, do we come together in Annual Session *around a common altar*. Formerly divided and estranged from each other, now united and working together in harmony, we have the amplest reason to rejoice at the result of our labors last year, and to congratulate ourselves upon the present condition of the Rite. . . . It gives me great pleasure to announce that in all parts of the Jurisdiction harmony and prosperity exist. Our action last year was almost universally hailed with approval and rejoicings. Among the brethren there was an almost unanimous disposition to "let the dead past bury its dead," and to unite in laboring for the advancement of the interests of Scottish Masonry, with the same zeal and energy with which they had formerly contended with each other.

After this happy introduction, Grand Commander Drummond very appropriately and feelingly alluded to the affliction with which the Council had been visited, in the death of three of its esteemed members, viz.: Illustrious Brothers Starkweather, Hall, and Johnson, and stated that he had arranged to hold a "Lodge of Sorrow" during the session of the Supreme Council.

The subject of Rituals was dwelt upon, and the recommendations of the Grand Commander were appropriately referred.

He then refered to the construction of the Constitution; applications for Dispensations, Charters, &c.; states his action on the subject during the year, and leaves it to the Council to approve if it deems proper.

He had received the Proceedings of the Councils of Deliberations, of Indiana, Michigan, and Ohio, which he submitted for such action as the Council deemed necessary.

He congratulates the Council on the fact that our foreign relations continue to be of the most fraternal character.

The M.P. Sovereign Grand Commander of the Supreme Council of the Southern Jurisdiction, has forwarded a congratulatory letter, expressive of his profound satisfaction at the result of the proceedings last year, proposing an exchange of Representatives, and stated that he had commissioned Ill. Br. B. B. French, 33°, our Representative, and guarantee of amity near that Supreme Body. His further suggestions, recommendations, &c., with regard to foreign and domestic affairs, were referred to appropriate committees which duly considered and elaborated them, as shown by their reports as will be seen by the proceedings when published.

Ill. Br. C. T. McClenachan who had been appointed a Committee on the Lodge of Sorrow, in memory of deceased Inspectors General Starkweather, Hall, and Johnson, reported that the arrangements had been completed, and the ceremonies would take place that evening (25th) at Irving Hall. The Supreme Council was called from labor to assemble at half-past seven o'clock, at which time it assembled at Irving Hall, and participated in the solemn ceremonies of the Lodge of Sorrow, at the close of which, the Council was called off until Friday morning, at ten o'clock, A.M.

Resumed labor at ten o'clock, 26th, and listened to action upon reports of several committees, among which was the following on the subject of noticing the decease of our late Illustrious associates, Hon. Robert B. Hall, C. R. Starkweather, and Hon. William Johnson, which was adopted. The Report was as follows:—"That a Lodge of Sorrow was held last evening at Irving Hall, before a large audience, where the ceremonies were performed with solemn effect and impressiveness, and eulogiums on the departed were pronounced by Illustrious Brothers Lewis, Hagery, and Hurlburt. These your committee recommend to be entered in the records of Council, and ask to have them received as a part of their report.

A vote of thanks to Ill. Br. McClenachan, for the very satisfactory manner in which he arranged and carried out the wishes of the Grand Council, in the conduct of the Lodge of Sorrow, was passed. Also a vote of thanks was voted to the Illustrious Brothers who delivered the eulogies on that occasion.

Fraternal letters were received from Ill. Past Grand Commanders K. H. Van Rennselaer, and S. W. Robinson, who were, on motion, excused for non-attendance on account of age and the infirmities incident thereto. Ill. Brothers John Christie, Lucius R. Paige, Hon. J. S. George, Arthur Hatch, and others were, on motion, excused for non-attendance at this session for reasons submitted.

Resolutions were passed requiring those who had received the grade of 33d Degree in the Grand East in Boston or New York, and have not taken the obligation of fealty to this Council, shall not do so until they present their applications to this Council in writing with their reason for having delayed this allegiance, and unless the reasons given shall have been declared satisfactory by a majority of the active members of the Council present when the vote was taken.

That no person, who has received the grade of 33d Degree in or affiliated with either of said Councils, withholding his allegiance to this Council shall be permitted to sit in or visit this Supreme Council or or any of its subordinates.

Brother Currier, having removed from the Jurisdiction, was declared to have forfeited his active membership in this Council.

Several amendments to the Constitution were adopted, which will appear in the new issue with the report of proceedings.

At the afternoon session there was much discussion on several important subjects which will be reported in due season. Ill. Br. Carson, who is soon to leave for Europe, was requested to obtain the Rituals of France and other European Councils for the benefit of the Fraternity in this Jurisdiction.

It was voted to confirm the action of Brother McClenachan in regard to the expense of the Lodge of Sorrow. On motion of Ill. Br. Woodbury it was ordered, that no patents be granted by Deputies to subordinate Bodies in the Jurisdiction.

The vacancy in the active membership of this Council occasioned by the death of Ill. Br. Starkweather, was, on the recommendation of the Committee, filled by the election of Ill. Brother Vincent L. Hurlburt, of Chicago, Illinois. Ill. Brother Hurlburt was introduced and took his seat as an active member.

Ill. Brother Johnson, of Illinois, resigned as District Deputy and recommended Ill. Brother Stevens, of Illinois, as Deputy of that District. Ill. Brother Stevens was unanimously elected and installed Deputy for the District of Illinois.

Hon. R. M. C. Graham, of New York, was recognised as the Representative of the Supreme Council at Charleston. A communication was received from Ill. Brother Albert Pike, M.P. Grand Commander of Southern Council, United States, which was referred to the Committee on Foreign Relations. The Secretary-General was required to procure copies of the pocket certificate struck from the plate now in the archives of the Supreme Council, and it was voted, that each member who now has, or who shall hereafter obtain, the letters of credence issued by this Body shall be entitled to receive one copy of the pocket certificate free of expense.

The Reports of District Deputies show a good degree of prosperity throughout the Jurisdiction.

The session was harmonious, and its business was transacted with unamimity for the benefit, and we trust to the satisfaction, of the Bodies and members of this extensive Jurisdiction.

GRAND LODGE OF NEW YORK.

THIS Grand Lodge held its annual communication in the early part of the last month. The attendance was very large, and the amount of business transacted was correspondingly large. The address of the Grand Master was a business paper, and mostly confined to local matters.

From the Report of the Grand Secretary we gather the following: Receipts —From dues and Lodges, $63,272; Dispensations and Warrants of new Lodges, $2,640; Dispensations to confer Degrees, $505; certificates and diplomas, $805; total, $67,222.

Fifty-one new Lodges have received Warrants and twenty-eight Dispensasations since the last communication.

The number of Lodges that made returns and paid dues at the last Annual Communication was 602, from which have been derived the following statistics: Number of initiations for the year ending May 1, 1867, 8,877; number of affiliations, 1,888, — making a total of new members added to the Jurisdiction of 10,765. Dimitted, 2,221; expelled, 60; suspended, 27; stricken from the rolls, 1,170; refused membership, 275; died, 652; total number of Freemasons in good standing on the 1st of May, 1867, 64,643; number of warranted Lodges on the roll in the State of New York, 608.

The Report of the Grand Treasurer shows a balance in hand of $3,968; received from the Grand Secretary, $67,312; making a total of $71,280. Expenditures, $66,889, leaving a balance in hand of $4,391.

The Report of the Trustees of Hall and Asylum Fund shows that the total amount received since last report was $122,892, and that the total funds of this enterprise were disposed as follows: five-twenty Government bonds, $29,500; ten-forty Government bonds, $90,000; Union Trust Company, $83,000; loans on bonded mortgages, $81,500; cash in bank, $167; — total $349,667.

The Grand Lodge refused to receive the petition of a body of colored people claiming to be Masons, because they are clandestine. It was excluded by its very nature, and it would have been treated in the same manner if it had been from whites.

The Grand Lodge elected Judge Gibson, G.M.; J. H. Anthon, D.G.M.; C. G. Fox, S.G.W.; E. L. Judson, J.G.W.; J. W. Simons, G.T.; J. M. Austin, G.S.; and George H. Raymond, G.L.

THE REVENGEFUL FREEMASON.

NOT only is it true in the world, Christian and civil, but also in the masonic, that the principle of forgiveness lies at the foundation of every good character. It is essential to the highest manhood, and to a masonic life. A little, low, snarling, and vindictive mind should never be received into our masonic communities. Forgiveness has been compared to the odor of the trampled flower, blessing the foot which crushes it. How fully this disposition was manifested in Washington and Green, as exemplified in their intercourse, and noticed in our sketches. The spirit won the admiration of the officers and the army.

Sweet George Herbert said: "He that cannot forgive others, breaks the bridge over which he must pass himself, for every man has need to be forgiven."

Masonry teaches that magnanimity will most effectually crush an enemy and give the mastery. Will our brethren cultivate this spirit, and thus dissipating many threatening clouds from the world's horizon, thus light up dark and sullen faces with sunny smiles, renew the happiness of home and bless our Lodges with sweet peace?

Let the Persian poet, Sadi, thus beautifully teach a lesson:

"The sandal tree perfumes, when riven,
The axe that laid it low;
Let man who hopes to be forgiven,
Forgive and bless his foe."

—*National Freemason.*

LAYING OF THE CORNER-STONE OF THE NEW MASONIC TEMPLE, PHILADELPHIA.

Our brethren of the Grand Lodge of Pennsylvania, laid the corner-stone of their new Temple, at Philadelphia, on the 24th June, ult., and the occasion was made an appropriate celebration of the great Festival-Day of the Craft. It is said there were between four and five thousand brethren in the procession, all appearing in the plain dress of Master Masons, and marching two-deep occupied about and hour and a quarter in passing a given point. The appearance of the procession was beautiful in its unostentatious simplicity and uniformity, a peculiarity we believe to be peculiar to our Philadelphian friends. The exercises were admirably performed by Grand Master Vaux, who likewise delivered the oration, from which we extract as follows: —

> History points to the year A.M. 2992, more than ten centuries before the Christian era, as the period when Solomon began to build a Temple to be dedicated to the God of Israel. This marvellous work was the creation of men, specially instructed and skilled in wisdom, science, and arts, which, to all others, were unknown. Selected from tribes and nations after they had acquired this esoteric knowledge, these men of Tyre, Sidonia, and neighboring nationalities, undertook the work which Solomon required for the accomplishment of his purpose. The site chosen was "at Jerusalem in Mount Moriah."
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> The associations, sacred and profane, which cluster around that hallowed eminence, are but the outer covering of facts, mysteries and events, which have made impressions on the human mind, and produced consequences on the soul of man, lasting through time and outreaching into eternity. Nowhere in Christendom can there be found an educated intellect, which has not been wrought up to its highest capacities by the record of the mighty works, stupendous mysteries, and miraculous events which consecrate Jerusalem. The descendants of the chosen people who saw Moses, and heard the law and the prophets, look yet, with faith, to the time when the holy city shall be the resting-place of the Ark of their Covenant. The Christian bows his head in devout adoration as he contemplates the memories of Olivet. Even the heathen feel an inexpressible awe at the recital of the histories of the Cæsars and Centurions who then reigned and ruled over Palestine. Philosophers and scholars have exhausted centuries in a failure to explain, by human reason, the unfaithfulness of the records and revelations which give sanction and sacredness to the scenes of Gethsemane and the Holy Sepulchre.
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> Amid this throng who adore, doubt, hope, reason, and wonder, the Fraternity of Freemasons contemplate Jerusalem, Mount Moriah, and the Temple of King Solomon, undisturbed by conflicting opinions, and unassailed by perplexing misgivings. We read the record with abiding confidence in its verity. No one stone remains upon another of the Temple's porch or pinnacle, yet we acknowledge the testimony they delivered, in establishing the faith we hold, and the lessons it imparts. The pillars, though overthrown and destroyed, fail not, even now, to impress their strength and beauty on the sincerity of our conviction and the steadfastness of our devotion. We hear to-day the reverberations of this proclaimed evidence, as they come down to us through the vaulted gallery of ages. Those who wrought the stone in the quarries, and made the forests of Lebanon resound with the sounds of labor, were Craftsmen of our Order, and their works have now a living tongue among us. We know and recognize the Master "skilful to work in gold, and silver, and brass, and iron, and stone, and timber," and "to grave any manner of graving;" and we also recognize the order of association, which gave to the labor of all employed, unity, harmony and success.
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> Discarding all individual interpretations of the lessons which were taught in the seven years required to build the Temple, resisting all innovations on the system which the wise men who designed and superintended its erection had established, resting in an abiding confidence that Solomon, and Hiram King of Tyre, and Hiram of Tyre, had immutably impressed on the Craft, the results of their researches into the origin of the fraternity, constituting it, under their government, the expression of the wisdom and knowledge of the earliest of civilizations, — the masonic brotherhood to-day, in all nations, is steadfast, immovable, united, and powerful for good.
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> The primal cause of this characteristic of our Craft is found in that continuous devotion to the ancient landmarks, usages, and customs, which has ever marked its history.
>
> Peaceable in all its works, — fearing God, obeying the civil magistrate, — Freemasonry obtrudes neither its principles nor its practice on public notice. Retiring from the gaze of the world, seeking nothing from its favor, independent of its power or opinions, Masonry lives by a law unto itself, which for nearly three thousand years has preserved it to be a light and a lesson to mankind. Hoary in its antiquity, it receives from all enlightened and thinking men the homage which cultivated intelligence ever freely bestows on the ancient and the honorable. In the performance of its duties, or in the exercise of its rights inherent by length of possession, inherent by immemorial custom and usage, inherent as existing prior to any present form of human government, — it comes before the world, challenging a respect and consideration, which not even an untutored savage would deny.
>
> Thus, at this time, the masonic fraternity is engaged publicly in a most interesting ceremony. Here, in your presence, my brethren, we have laid a Corner-Stone on which to build a Temple, to be dedicated to its mysteries. Masonry has mysteries and rites which are secret from all who are not qualified to comprehend them. These it has preserved for ages. Is it forbidden to keep in silence that which is only to be made manifest in the all-knowing time? To "know thyself" has been a study of the human mind since man

was made in the image of his Creator, and what yet is known? The soul, its nature, essence and origin, its present and its future, the relations it holds to Will and Consciousness, its moral attributes, the laws which it obeys, and its energies for good or evil, are secrets God has reserved, not here or now to be divulged. Man beholds the inscrutable, yet to be unsealed. God has not uttered all his knowledge, nor communicated to man all his wisdom. The world around us has its mysteries. From the highest order of created things, through all degrees of the divine workmanship, the unrevealed is found under the seal of Secrecy. Behold the tiniest wild-flower, hiding itself among the rocks on the hill-side, as the first rays of sunlight kiss its dew-wet petals and display its blushing beauties; are these all the secrets hidden in its calyx? It will emit its perfume as incense, wave its leaves in sign of worship, bow to the gentle wind in token of obedience, and at sunset, with head declining as if in the posture of prayer for protection, will trustingly fold itself up under the canopy of the sky, and beneath the watchful stars, to await in faith the coming morrow: but it has not, the while, revealed those secrets God gave it to keep; and it will not!

Masonry has also secrets which are not to be made manifest till the time for declaring all things. For whatever cause attacked, by either the ignorant, the wicked, the scoffer, the faithless, or the false, the Brotherhood is pledged to maintain itself now and hereafter, as aforetime. We laugh to scorn the futile efforts of men either ignorant or mistaken, "deceitful above all things and desperately wicked," who seek notoriety by their otherwise resultless assaults on this fraternity. Against all hostilities it is protected by a security, consecrated by the centuries.

We have laid this corner-stone. Our ceremonies are not novelties to dazzle or deceive. They are intended neither to gratify pride nor manifest power. We have not the right to change or alter them. As our Order originally received them, so they have remained until this present, and so they must go forward into the hereafter. They are the expression of meanings and characteristics which custom, older than our language, permits us thus to communicate. The Temple we propose to erect is to be devoted to our ceremonial and symbolic rites and mysteries. Guarded by the science of architecture, the wisdom of the ages, the virtue of purity in heart, the unselfishness of charity, the obedience of faith, the silence of reverence, the strength of unity, and the unbroken promises of God, it will stand, as a refuge and a fortress of the Craft, like a great rock in a weary land. In its hallowed inclosure the light of Masonry will ever illumine those who seek virtue and knowledge.

At the conclusion of the public exercises, about one thousand of the brethren sat down to a banquet, when the usual toasts were given and speeches made, but for which we have not room this month for a more particular notice.

CELEBRATION AT SPRINGFIELD.

The brethren at Springfield celebrated the nativity of St. John the Baptist, on the 24th of June, in a manner seldom equalled for numbers and brilliancy, on any similar occasion, in this Commonwealth. The business of the city was mostly suspended, and many of the streets handsomely decorated. Lodges were present from all the neighboring towns, and a large number of Encampments of Knights Templars, among which was the De Molay of this city, in full ranks, contributed to swell and beautify the procession. "The streets," says a cotemporary, "were thronged with people of both sexes, the windows and piazzas were filled by gaily dressed ladies, who waved their kerchiefs to those composing the procession as they progressed. The neat and ornamental band uniforms, and the regalia of the members of the Encampments, Chapters, and Lodges, which appeared in the main body of the procession, presented a magnificent appearance."

The services took place in Hampden Park, which was densely crowded with spectators, curious to witness a scene so new to most of them, and at the same time so attractive.

We have no space for full particulars, and must for the present month, at least, content ourselves with the following: —

ORIGINAL ODE.

BY BR. B. P. SHILLABAR.

AIR — "*The Morning Light is Breaking.*"

In peace and love united
  Our footsteps hither wend,
Our hearts with joy are lighted,
  And in sweet counsel blend;
The festal season glowing
  Befitting note demands,
And pleasure's cup o'erflowing,
  Is sparkling in our hands.

Oh, dear above all others
  The choral that we raise —
The symphony of brothers
  In effluence of praise!
Amid these scenes fraternal
  We pour our votive song,
While waiting airs supernal
  Its jubilance prolong.

Up through the ether o'er us
  Our anthem grand shall rise —
And its exultant chorus
  Re-echo through the skies,
Till angels catch the story
  And, on their hearts above,
Confirm the biding glory
  That crowns fraternal love.

Here may that love attending
  A firmer tenure frame,
And cut through time unending
  Burn with a purer flame;
Its altar fires far streaming,
  With true and steady ray,
To gladden by their gleaming,
  And light the pilgrim's way.

Our hearts with deep emotion
  Go forth in grateful trust,
And, thrilling with devotion,
  Give God the tribute just;
His smile hath failed us never,
  His hand our weakness stayed:
His be our praise forever,
  In word and deed displayed.

ORATION.

The orator of the day, the Rev. William Rounseville Alger, of Boston, then proceeded to deliver an address on the Characteristics of Freemasonry.

Opening with a grateful congratulation on the auspicious circumstances under which they had gathered, the speaker passed to a brief eulogy on the life and character of John the Baptist, the patron saint whose natal day they were celebrating. He then defined Masonry in the double aspect of a series of oral traditions and a system of emblematic morality. Four qualifications wese declared to be indispensible for a good Mason. First, he must be no scoffer, but a man of a reverential spirit; second, he must be no dry proser, but a man of a lively imagination; third, he must be no bigot, but a man of a liberal mind; fourth, he must be no selfish worldling, but a man of a generous heart.

The orator then explained one of the chief benefits conferred by the Masonic Order to be in this respect: that by the great attraction and extent of its interests each member is lifted out of his narrow personality into high thoughts and sympathies. He is concerned in whatever concerns this ancient, extensive, and enduring community. An effective blow is thus struck at that egotistical individuality which is so fatal a feature in these headlong times. This was illustrated by an unvailing of the vast domain which Masonry opens to its members in past, present, and future.

But Masonry not only lifts a man out of himself into wider and nobler interests, it also helps him to be in himself what he ought to be. It constantly admonishes him of his varied duties in the different relations of life. This point was strikingly enforced by an explanation of some of the chief masonic symbols, with the solemn lessons which they teach.

The orator, after alluding to the remarkable prevalence of Masonry, said that while he sympathized in general with the objections to secret societies in a free country, these objections could scarcely apply to Masonry, because this was a society for the cultivation of friendship and morality, with the careful exclusion of sectarianism and politics. The moment sectarianism and politics is admitted into Masonry the institution will explode; and so long as they are strictly excluded there is little room for evil but great room for good.

Whether genuine Christian men, consistent American citizens, have reason to fear and oppose Masonry, or to trust and befriend it, the speaker thought would appear clearly enough from a glimpse at the chief characteristics impersonated in its worthy deciples. These characteristics he illustrated with some detail under four heads. First, every true Mason is a pilgrim in search of light, travelling toward the goal of his destiny. Secondly, every true Mason is a warrior fighting for innocence and charity against every form of evil. Thirdly, every true Mason is a patriot, bound to love and serve his native land, pledged to revere her laws and promote her weal. Fourthly, every true Mason is a spiritual architect, required to build an indestructible house of character out of the rude material of his being. Under the rough outworks the moral edifice goes up, little by little, until it is complete. Then death tears off the scaffolding of flesh and bones, and the pure temple, not made with hands, mounts to God.

AN OLD RECORD.

In the 76th page of the oldest of the existing minute books of Mother Kilwinning, there occurs the following entry:

"At the Ludge of Kilwinning the twentie day of December, 1677 yearis, the hail Deacons and Wardanes and rest of the Bretherin, considering the love and favour shown to us be the rest of the Brethren of the Cannigate in Edinburgh, ane part of our number being willing to be booked and enroled, the sd day gave power and libertie to them to enter, receave, and pass any qualified persons that they think fitt, in name and behalf of the Ludge of Kilwinning, and to pay their entrie and booking money due to the said Ludge, as we do ourselves, they sending on of their number to us yearly, and we to do the lyk ty them if need be. . . William Cowan (deacon)."

THE LATE EX-PRESIDENT JAMES BUCHANAN.

Mr. Buchanan was initiated December 11, 1816; passed January 24, 1817, and raised January 24, 1817. He was elected Master of his Lodge, No. 43, Lancaster, Pa., December, 1822. May 20, 1826, he was made a Royal Arch Mason. March 10, 1858, he was made an honorary or life member of the same Lodge. At several times his Lodge received handsome donations.

He was born April 22, 1791; graduated in 1809; admitted to practice as a lawyer, 1812. In the war of 1812, between the United States and England, he enrolled himself in a band of volunteers to march to the defense of Baltimore. At 23 he was a member of the Pennsylvania Legislature; re-elected in 1815; entered Congress 1820; re-elected again and again, and in 1828, and twice afterwards, when he was placed at the head of the Judiciary Committee; 1831, was appointed by President Jackson as Envoy Extraordinary and Minister Plenipotentiary to the Court of Russia. In this capacity he concluded the first commercial treaty between the United States and Russia, which secured to our merchants and navigators important privileges in the Baltic and Black Seas.

On his return, in 1833, he was elected to the United States Senate, and supported that noble old Mason, General Jackson, in all the measures of his administration.

Under President Polk, another Tennessee Freemason, Mr. B. held the office of Secretary of State. By his skilful diplomacy we gained the Northwestern Territory and terminated the war with Mexico. Mr. B. was appointed Minister to England under Mr. Pierce.

While President, Mr. Buchanan united in several masonic demonstrations, and delivered a short masonic address.

Mr. Buchanan was buried on the 4th of June. At his request the Masons assisted throughout the ceremony of burial, their service accompanying the religious rites. It was one of the most imposing funerals ever held in this country.

Mr. Buchanan gave explicit directions in regard to his funeral to his executor on the Saturday preceding his decease. He requested that there should be no large or expensive monument erected over his remains. He requested that there should be a simple but substantial oblong tomb erected, the cap-stone to be the finest and most durable marble, on which he specially requested should be cut in Roman letters the following inscription, and nothing more:

"Here rest the remains of James Buchanan, Fifteenth President of the United States. Born in Franklin County, Pennsylvania, April 23, 1791; died at his residence, at Wheatlands, Lancaster County, Pennsylvania, on (adding 'with the day of my death now so near,' which was) June 1, 1868."

In the same interview with his executor, who was one of his intimate friends, he said: "The principles of the Christian religion were instilled into my mind in my youth, and from all I have observed and experienced, in the long life Providence has vouchsafed to me, I have only become more strengthened in my conviction of the divine character of the Saviour and the power of atonement through His redeeming grace and mercy."

At the conclusion of the interview he remarked, in reply to an expressed hope that he might yet live to see the country fully restored to peace and prosperity, and his public career completely vindicated: "My dear friend, I have no fear for the future; posterity will do me justice. I have always felt and still feel that I discharged every public duty imposed upon me conscientiously. I have no regret for any public act of my life, and history will vindicate my memory from every unjust aspersion."

The Grand Lodge of New York, at its late session, passed the following resolution by a standing vote, many of the brethren making speeches, showing how deep the affection of the masonic fraternity for so true a Freemason:

"*Whereas*, this Grand Lodge, having been informed of the death of our distinguished brother, his Excellency, James Buchanan, late President of the United States of America, be it

"*Resolved*, That the Grand Lodge of Free and Accepted Masons of the State of New York adds the expression of its sorrows to those of the brethren of other States, and of the many personal friends and associates of our distinguished brother; that we present to the brethren his unspotted private character as a fair example, and ask from those brethren who have differed from him in political opinion masonic charity for a statesman's life and grief for a brother's death."—*National Freemason.*

MASONIC TRIALS.—ERRONEUS ASSERTION.

In the "Freemason," for the present month, we find the following extraordinary, and to us, entirely novel doctrine asserted, in an article headed "Masonic Trials": —

"In civil procedure, every man accused of a wrong is presumed to be innocent until he is proven guilty; whereas, in Masonry, every Mason under charges is presumed to be guilty until he is proven innocent, for any member under charges and specification is debarred masonic intercourse until his case is determined."

Where our contemporary got *data* to base such an assumption upon, we cannot imagine, unless his *State*, Missouri, has so false, mischievous and entirely unmasonic a regulation in its Grand Lodge Constitutions; and if so, the sooner it places itself right before the masonic world, by annulling it, the more masonic will be its action. A masonic experience of over thirty years has proved to us the contrary of our contemporary's assertion; for, although we know of instances where great masonic injustice has been done by the verdicts of masonic courts, as has also been the case in the civil courts of our land, we never heard of an instance where, until pronounced guilty, a Mason has been, after the preferring of charges, deemed guilty, till he is proven innocent. The assertion of our contemporary's doctrine is a slander against the whole masonic society, and the principles of Masonic Justice and Charity.—*N. Y. Courier.*

VISIT TO A FRENCH LODGE.

A CORRESPONDENT of the "London Freemasons' Magazine," gives the following account of his recent visit to the *Loge de Parfaite Union*, at Rennes, France: —

On arrival at the Lodge, we found about twenty brethren assembled in the banquet chamber, all of whom greeted us fraternally. The walls of the room were elegantly inscribed with masonic emblems and mottoes in various languages. Here we were examined very properly as to our masonic qualifications, and the brethren having adjourned to the Lodge-room, we were shortly afterwards escorted by "Le Frere Couvreur," or Inner Guard, into the presence of the brethren. On entering the Lodge, the brethren stood with drawn swords and accorded us military honors, after which "Monsieur le Venerable" addressed us as follows:

"Tres Chers Freres; I am desired by the brethren of the Lodge of Parfaite Union to give you the right hand of masonic fellowship and to assure you that we are all much pleased to greet you, and that we are always delighted to see English brethren on the soil of France. Many of our brethren recollect with gratitude the hearty reception which they received when they visited English Lodges on the occasion of the inauguration of the great masonic temple in Jersey. As Masonry represents among all nations, peoples and tongues, the great principle of human brotherhood, it is not only a duty but a pleasure for Masons to greet brother Masons wherever they meet. Come, then, dear brethren, and seat yourselves amongst us as part of our body, and be assured that you are at home in our midst."

In response to this speech, Br. P. L. M. Nicolle replied as follows: —

"Tres Cher Venerable et Chers Freres: We thank you sincerely for the cordial and brotherly manner in which you have received us, and we trust that you will fully believe that the motive which has induced us to visit your Lodge is not one of simple curiosity. Freemasonry is based upon the great principles of unity and fraternity, and in coming to visit our French brethren we realize a desire which we have long felt of studying the development of those principles among you. We have also wished to attain further knowledge of the sublime beauties of Masonry, aided in our researches after *La Lumiere* by the system which you have adopted. In pronouncing these words I am convinced that I express also the sentiments of my friend and brother who accompanies me. Receive, dear brethren, our united thanks and fraternal good wishes."

The brethren then saluted us with six rounds of masonic firing, after which we were invested with swords and placed on the dais at the right hand of the Venerable, and the ordinary business of the Lodge proceeded.

The arrangement of the Lodge did not agree with our English notions, as, for instance, the Surveillants, or Wardens, were placed at the other end of the room from the Venerable, in opposite corners. In other respects we considered the French inferior to our English system. We were much surprised to see many brethren without their aprons, and others wearing aprons of the Rose Croix and higher degrees. Here we may remark that we have sometimes heard it said that the Grand Lodge of England was arbitrary in excluding the regalia of the higher degrees from the meetings of Craft Masonry, but we confess that the interior of a French Lodge has convinced us that our ceremonials would lose much of their impressiveness if deprived of their severe but beautiful uniformity. French Masons themselves admit that the English plan is far superior to their own.

Before leaving Rennes our masonic certificates were, in accordance with the French custom, indorsed with the date of our visit, under the signature of M. Eugene Chabot, Assistant Secretary of the Lodge. With all our heart, "Success to French Masonry."

DEDICATION MEMORIAL OF THE NEW MASONIC TEMPLE, BOSTON.

Compiled by WILLIAM D. STRATTON, Grand Marshal of the Grand Lodge of Massachusetts, Boston: Lee & Shepard, pp. 267.

THIS is the title page of one of the most beautiful, and to the Fraternity in this Commonwealth at least, one of the most interesting and desirable books which has for many years past been offered for their acceptance. It has been compiled with a view to commemorate, in a tangible and enduring form, the more prominent incidents of the splendid pageant and imposing ceremonies, which have made the 24th of June, 1867, a marked historic day in the annals of Freemasonry in this Commonwealth. And for the excellent manner, and the good taste and discrimination displayed in its execution, the brethren of the Grand Lodge are under obligations to their accomplished Grand Marshal which they will not fail to appreciate.

The table of contents will give our readers as correct an idea of the character of the work, as any description of ours would be likely to do. Namely: — Places of meeting of the Grand Lodge from 1733 to 1832; The first Masonic Temple, including a description of the building and the ceremonies at the laying of the corner-stone; Removal of the Grand Lodge to the Winthrop House, with a description of the masonic apartments, their dedication, and the final destruction of the building by fire; The laying of the corner-stone of the New Temple, and the ceremonies on that occasion, including the Lodges present, and the oration by the late Hon. Robert B. Hall, and the banquet and speeches at Faneuil

Hall; The completion and dedication of the New Temple, with a full description of the same, and of the ceremonies, speeches, and incidents of the day. This part of the work also contains a complete list of all the Lodges and other Bodies present, with the names of their officers, and a full account of the ceremonies at the banquet. Appended to the work is also a list of the Lodges in the Commonwealth, arranged according to their Districts, with the times of their meetings, and also a brief sketch of the masonic character and history of Washington. Fronting the title page is a fine lithographic view of the present Temple, and on page 14 is a very good engraving of the first Temple, now occupied by the United States Courts.

From the foregoing brief and imperfect sketch of the contents of the work, our readers may form a reasonably correct idea of the interest and value of it. And we think they will also agree with us, that it should be in the possession of every Lodge in the Commonwealth, and in the hands of every brother who takes an interest in the history and progress of the Institution.

It may be had of Lee & Shepard, Booksellers, Washington Street. Price, $3.00.

DEATH OF GRAND SECRETARY CHARLES A. FULLER.

The following extract from the Nashville "Christian Advocate" announces the death of R.W. Br. Charles A. Fuller, Grand Secretary of the Grand Lodge, &c., of Tennessee:

> Mr. Charles A. Fuller, Grand Secretary of the Grand Lodge of Tennessee, died in triumphant hope of heaven, in Edgefield, June 7, and was buried June 7. His funeral was attended by a very large concourse of Masons and others, at the First Presbyterian Church, which was used because of its size. Dr. Skinner, pastor of the First Baptist Church — of which the deceased was a cherished member — delivered an eloquent discourse, and other ministers of the Baptist, Presbyterian, and Methodist Churches, assisted in the services — which was followed by the masonic ritual, with a beautiful eulogy by Mr. John Frizzell, Assistant Grand Secretary.

The Acacia symbolizes *innocence.* The Greek word *akakia* signifies "without sin," — innocence. The symbol refers to him over whose solitary grave the Acacia was planted; whose virtue, integrity, and fidelity to his trusts, presents him as a pattern to all Masons.

R.W. BR. BROWNELL'S ORATION.

We take a more than ordinary pleasure in transferring to our pages the following able oration, delivered by Hon. H. P. H. Brownell, P. G.M. of Illinois, at the laying of the corner-stone of the new Masonic Hall, in Washington, D.C., on the 20th of May last. It is possible that some of our more curious readers may think they can discover in its logic an occasional scintillation of Swedenborgian philosophy; but if so, they will also find in it more of learning and originality than are usually met with in such productions: —

Truth, Most Worshipful Grand Master, is the corner-stone of the masonic edifice, the stone of Foundation of Enoch, and the Glory of the Grand Architect of the Universe.

Truth is the Philosopher's Stone of all ages; the stone which the builders did refuse, but which became the head stone of the corner: and Truth is the white stone with a new name written therein, which no man knoweth, saving him who receiveth it.

Truth is the manifestation of the Divine wisdom by which all things exist, as good in the manifestation of the Divine Love, from which all things are. From these are charity and faith, those two grand rungs of the Masonic Ladder; Charity which is primary, and Faith which is secondary. Charity from which all that is good in man has its being, and Faith by which all things good in man have their existence.

By the Divine Truth proceeds the Divine Order, which is denominated Heaven's first law. By this order, all things of the Divine good which are in plenty and in strength have their wonderful and Divine harmony, which is, Beauty, adorning all the work: wherefore it is said, speaking of these three — Strength, Wisdom, and Harmony, — that the masonic institution is supported by three grand pillars — Strength, Wisdom, and Beauty.

These three are represented in Masonry, as to their primary signification, by the three dimensions of length, breadth, and heighth; hence the form in which these three are equal, which is the form of the most perfect Lodge, is that of the New Jerusalem also, whose length and whose breadth and whose heighth are equal.

As Masonry is founded in geometry, the corner-stone is so geometrically formed that its three dimensions of length, breadth, and thickness shall be adjusted to form right angles, each the fourth part of a circle.

By this order the symbolic representation of the great principles of Masonry is preserved, and the proper distinction still maintained between those things which are represented by the quadrangle and those which are represented by the trine, — the sublime things symbolized by the square and the most sublime symbolized by the triangle.

As Charity is primary and Faith secondary, it may be asked why do we lay the stone of foundation, which represents Truth, in the beginning; and why should the keystone or capstone, which is the symbol of Charity, be the head-stone, and carried up only at the completion? The answer is that this is according to the divine order, which proceeds from first principles through intermediates to ultimates and so to perfection, by which all things constantly return to their end, which is primary, and so it comes to pass truly that the first shall be last and the last first, and thus the universal order is accomplished.

For it must be borne in mind that the object of symbolic Masonry is to set forth the divine *work;* and, as this proceeds by *wisdom,* therefore the *corner-stone* should represent that and *not anything else;* and the whole building should proceed in this order and connection to its consummation, when the *cope-stone, rejected by the builders,* is brought forth and becomes the head-stone of the corner; and this cope-stone is none other than this very truth, which is sought to be shown, — that is, that Charity is primary and consequently the end.

By this means the whole building proceeds as end, cause, and effect. Thus the end is that charity may be first and so manifested. The cause is Truth, which works and makes manifest, and the effect is the manifestation itself; comparatively, as in the building of a house, the end is use and habitation; the cause is the building of the house by which this end may be accomplished, and the effect is the house itself, in which the use and habitation exist.

The temple of Masonry is for the uses and habitation of Charity, and consequently of all virtues. This is the end. The cause is the work in which all the craft wheresoever dispersed about the earth labor together according to order: some in the quarries; some in the foundations; some on the ashlers and pillars; some in the forests of Lebanon; some in setting up pillars and walls; some in works of brass, silver, and gold; some in precious stones, and some in purple, and scarlet and fine linen. The effect is the holy and beautiful house which comes together without the sound of axe, or hammer, or any tool of iron; being made of materials prepared beforehand, and the parts when completed fitting with such exactness that the whole structure has more the appearance of the handiwork of the grand architect of the universe than of human hands.

The Temple of Masonry, regarded in this its most sublime sense, is the most august subject of contemplation which the human mind can entertain.

In the first place as to the material temple on Mount Moriah, — itself wholly symbolic of the true or moral temple, — we know that its designs were drawn by the divine wisdom itself, and not by any mortal hand, as in the case of human inventions. For we read in the first great light, concerning the building of the tabernacle, which was the model of the temple at Jerusalem, and "the pattern of the things that are in the heavens" as follows:

30. And Moses said unto the children of Israel; See, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah;

31. And he hath filled him with the *spirit of God, in wisdom,* in understanding, and in knowledge, and in all manner of workmanship.

32. And to devise curious works, to work in gold, and in silver, and in brass.

33. And in the cutting of stones to set them, and in carving of wood to make all manner of cunning work.

34. And he hath put it into his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan.

35. Them *hath he filled* with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, and in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Exodus 30th ch. 30th to 35th verses.

And concerning the building of the Temple, we further read in the holy writings:

11. Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat.

12. And the *pattern of all that he had by the* spirit of the courts of the house of the Lord, and of all the chambers round about, and of the treasuries of the dedicated things.

* * * * * * * * * * *

19. All this, said David, *the Lord made me to understand in writing by his hand* upon me; even all the works of this pattern.

20. And David said unto Solomon, his son, be strong and of good courage and do it; fear not, nor be dismayed: for the Lord God, even my God, wilt be with thee; he will not fail thee nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. — *1st Chron.*, 28, 11, 20.

When we approach this temple, built by Solomon and his colaborers, we find it situated upon Mount Moriah, the holy symbolic mountain, favored of the Lord; for on this mountain were made the three grand offerings by Abraham, David, and Solomon.

It is not the work of Jew or Gentile alone, but of both; for two kings, one of whom wore the royal purple of Tyre and the other the scarlet of Israel, and one whose lineage is still a subject of dispute, but whose name and virtues are on perpetual record, were the three Grand Masters who presided over the great and glorious work; and the children of the twelve tribes of Israel, the servants of Hiram, the craftsmen of Dionysius, and the artists of Isis, worked side by side. And when the whole building was completed, the kings, philosophers, and artists of every nation who adored the true Jehovah, assembled to take part in the sublime ceremonies of its consecration.

Its foundations are upon the mountain, for the mountain is as symbolical as the building, signifying the divine good on which all good works are based. These foundations are of great stones, costly stones, signifying the fundamental or primary truths which support all correct systems. Its outer walls are great and strong, formed of perfect stones, the enclosing or defending truths by which all faith is secured. Its gates the entering truths, standing open night and day, through which none may enter but those who are worthy and well qualified and have permission. Its three-fold enclosures conform to the divine plan and order, as the three degrees into which all truths divide themselves — natural, spiritual, and celestial: as the three kingdoms of nature — mineral, vegetable, and animal; as the three divisions of the natural world, — earth, sea, and air; as the three natures of man, — physical, mental, and moral: as the three dispensatons of religion, — Patriarchal, Jewish, and Christian.

Its four quarters correspond with the four natural cardinal points — South, West, North, and East; the four cardinal virtues which stand in the same order — temperance, fortitude, prudence, and justice; the four rivers of Paradise — themselves symbolical — the Pison, the Gihon, the Hiddekel, and the Euphrates; the four symbolical animals, which together form the cherubim — the Lion, the Ox, the Man, and the Eagle, and which were borne on the four banners of the divisions of Israel, and yet constitute the fourfold cherubic banner of ancient craft Masonry, and signify the guards of the ineffable word.

Its grand outer courts are the whole visible universe of matter, of which the second great light is the sublime emblem. Its ground floor, the surface of the terrestrial globe, the scene of mortal human life with its chequer-work of good and ill, embellished with the blazing star; the light which taught the three kings of the East the way to Bethlehem Ephratah. Its two great pillars, strength and establishment, the power and wisdom which form and uphold all things, standing for the solsticial points of the north and south, between which the sun performs his his annual revolution, as the Mason is taught to circumscribe himself between those perpendicular lines, the two Saints John, symbols of Charity and Faith.

Its middle chamber, the double cube of light and darkness, represents the abode of Science, Intelligence, and Wisdom, with its bread of faces, a loaf for each month of the year, signifying the divine bounty which crowns with blessings and plenty the seasons in their order; its curtains the four elements of the natural world, from which man's body springs and to which it returns; its blazoned cherubs and palm tree, signifying the tree of life and the defending sword of truth turning every way to guard the entrance, lest the unworthy enter and profane that which is most holy by eating or appropriating to themselves the heavenly fruit.

The inmost and most holy place, a perfect cube, the abode of lights and perfections, with its five sacred treasures. Here rests the holy ark whose dimensions were given of old by the Lord to Moses, containing the pot of manna, the bread of heaven, the divine good, the rod of Aaron, which budded, blossomed, and bore fruit in a night, signifying that every day should bring forth its own perfect fruits of charity; for a tree, and consequently a rod, signify man, and the leaves rational truths, and the flowers moral truths, and the fruits good works of charity.

Also the two tables of the law, which contain the universals of all religions; one showing the duties of man to God, and one the duties of man to man; and both joined in one block as those two great commandants which contain the whole: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

(Concluded in our next.)

WHAT MASONRY WAS FOUND TO BE.

ONE of the most experienced Masons of the day says, in an address; "You will naturally ask what I have found Freemasonry to be? — What were its developments — its works — its strength — its weakness?" It is difficult to answer these queries in a brief way, but I will reply, in general, by saying that I have found Freemasonry to be the best medium in the world for an honest, tender-hearted, hospitable and interested man to exhibit his good qualities in. In this respect it even exceeds religion, because Masonry brings a man into the confidence of persons whom the church does not reach. It authorizes a brother to speak confidentially to a brother. It gives the force of sworn duty to rebuke, warning, counsel, sympathy, aid. It not only gives its members a language of words, ceremonies, and emblems, which the world knows nothing of, but through its obligations throws fetters of restraint around him, hindering him from doing harm to a brother and binding him to do good. It is a God-conceived, God-sustained, God-favored institution.

Freemasonry, in the heart of a good man, seems to intensify every noble purpose of his nature. It was made for good men and not the evil. It is like those plants which will only grow and bear fruit in fertile soil. In the heart of a righteous man the seeds of Masonry fall as upon the good ground in the Parable, bearing fruits an hundred fold. What incidents I could give you in illustration of this! Every Lodge has members of this sort — men in whom the utmost extent of human ability is exerted under the moral influences of Masonry to do the works of Brotherly Love, Relief, and Truth. — *Exchange.*

ROLL OF HONOR, SUPREME COUNCIL OF FRANCE, A.A. SCOTTISH RITE.

WE do not know that we can give a better evidence of the high appreciation entertained by the most distinguished men and Masons, of the beauties of the A.A. Scottish Rite, now so rapidly extending in the United States, than by presenting our readers with the "Roll of Honor," of the Supreme Council, 33°, of France. When such names as we herewith present — all of which have been distinguished in history — are heralded as having been lovers of this branch of Masonry; we hardly think, the opposition, however honest it may be, of young and inexperienced brethren, whose narrow and bigoted conceptions can see nothing good outside their own peculiar organization will avail much among the reflective and intelligent.

Cambaceres, Arch-chancellor of the Empire, Duke of Parma, Sov. Gr. Com. of the Supreme Council of France. Eugene Beauharnois, Viceroy of Italy, Sov. Gr. Com. Sup. Coun., Italy. Massena, Prince of Essling, 33°.

Lannes, Duke of Montebello, 33°. Murat, King of Naples, 33°. Kellerman, Duke of Valmy, 33°. Soult, Duke of Dalmatia, 33°. Macdonald, Duke of Tarentum, 33°. Bernadotte, King of Sweden, 33°. Mortier, Duke of Treviso, 33°. Augereau, Duke of Castiglione, 33°. Prince G. De La Tour D'Auvergne, 33°. Dupin, Sr., 33°. La Fayette, 33°. Dupin, Jr., 33°. Marshal Serrurier, 33°. Marshal Molitor, 33°. General Richepanse, 33°. Marshal Bournonville, 33°. General Marescalchi, 33°. Oudinot, Duke of Reggio, 33°. Duke Decazes et Glucksberg, 33°, Sov. Gr. Com. Vice Admiral Sydney Smith, 33°. Alexander, Duke of Wurtemberg. Joseph Buonaparte, King of Spain, G.M. of the Grand Orient of France. Marshal Bazaine, 33°, and others.

A list of distinguished Masons in this country who are and have been devoted to the promulgation of the A.A. Scottish Rite, if prepared, as we may do, would be in nowise second to the above. — *N.Y. Courier.*

THE NUMBER SEVEN.

Peter declares that with God one thousand years are but as one day; and from this declaration many of the early Christian fathers believed that the world would exist six thousand years; the six days weekly labor being each represented by a thousand years in which mankind should endure care and trouble, after which comes the great Sabbath in heaven, where they rest from their labors; for as God was six days in creating the world before there was a Sabbath, so he will govern it six thousand years, and then the seventh begins by an eternal rest in heaven.

Solomon was six years in building the temple and celebrated its dedication on the seventh, probably in imitation of his Supreme Grand Master who created the world in six days and rested on the seventh. Enoch, the seventh from Adam, was not subjected to the penalty of death. Noah received seven days notice of the commencement of the deluge, and took with him into the ark clean beasts and fowls by sevens. On the seventh month the ark rested on Ararat, and Noah dispatched a dove at the interval of seven days time.

Pharaoh dreamed of seven fat kine and seven lean kine, and seven good ears and seven blighted ears were interpreted by Joseph to be seven years of plenty and seven years of famine. Balaam sacrificed, by express command of God, seven bullocks and seven rams. Asa sacrificed seven hundred oxen and seven thousand sheep. Hezekiah sacrificed seven bullocks and seven rams, and God commanded the friends of Job to purify themselves by the same offering. Gideon sacrificed a bullock seven years old. The seventh year in the Jewish economy was directed to be a sabbath of rest.

Seven was the Hebrew number of happiness, symbolized in the number of wreaths on the bowls of the two pillars of Solomon's temple. Seven priests, bearing seven ram's horns, compassed the city of Jericho seven days, and on the seventh proceeded around it seven times, when the walls fell into ruin. Seven times Naaman washed in the Jordan and was cured of his leprosy. Seven years was Nebuchadnezar banished from the society of man. Seven synchronisms, in the Apocalyse, precede the woes addressed to seven churches, recorded in a book with seven seals, denounced by seven angels to the sound of seven trumpets, and revealed by seven thunders.

Seven angels, having seven plagues, enclosed in seven golden vials, loose the wrath of God against an idolatrons world. In this book we also read of the vision of the seven golden candlesticks, and of the lamb with seven horns and seven eyes.

The High Priest had seven garments, and seven essential properties were united in every sacrifice, a priest, an altar, a matter of sacrifice, appointed time, motive to sacrifice, atonement made, and atonement accepted. — *Anon.*

QUESTIONS AND ANSWERS.

Ques. 1. "If one brother should purchase an article from another, and pledge his masonic word to pay for it at a specified time, and fail to pay at the time, and the two brothers would afterwards reconcile the matter between themselves, would it be proper for a brother not interested, who might happen to hear of the matter, to go and prefer charges against the brother who had forfeited his masonic word, without the knowledge or consent of the other brother?

"2. Is it proper to prefer charges, in any case, against a brother, until an attempt has been made to reconcile difficulty between the brethren themselves?

"3. Should not brethren who have difficulties among themselves first attempt to reconcile the matter without telling it to others, and then, should they fail, to select a committee of brethren, as mutual friends selected by all parties, who should attempt a reconciliation before prefering charges?

"4. Suppose two brethren should have a difficulty, and one of them should violate his covenant, and the other should forgive him, and they would become reconciled, could the Lodge prefer charges against the brother, and expel or suspend him, without the knowledge or consent of the other brother?

"5. If one brother violates his covenant to another, can he forgive him, or reconcile the matter, or must the Lodge deal with him? And, if the brother can't forgive him and reconcile it, can the Lodge?"

These questions are but different phases of the same proposition, yet we answer them severally:

"Ans. 1. No. The case is between two individuals, and the Lodge has no cognizance of it unless the aggrieved party prefers a complaint.

"2. It is not.

"3. By all means they should.

"4. If public scandal has been aroused, it is proper that the Lodge assume the case. Otherwise not.

"5. See the last. — *Mercury, San Francisco.*

MASONIC CHIT-CHAT.

At the Annual Convocation of the M.E. Grand Royal Arch Chapter of New Hampshire, held at Concord, Tuesday, June 9, 1868, the following officers were elected: Nathaniel W. Cumner, Manchester, M.E.G. High Priest; Daniel R. Marshall, Nashua, E.D.G.H.P.; John A. Harris, Concord, E. G.K.; Edward Gustine, Keene, E.G.S.; John Knowlton, Portsmouth, E.G. Trea.; Horace Chase, Hopkinton, E.G. Sec.

At the Annual Convocation of Trinity Chapter of Royal Arch Masons, Concord, N.H., January 28th, the following officers were elected: John A. Harris, M.E.H.P.; Thomas J. Sanborn, E.K.; Samuel F. Morrill, E.S.; George P. Cleaves, Tr.; Luther W. Nichols, Sec.

Officers of Blazing Star Lodge of Free and Accepted Masons, Concord, N.H., installed Wednesday, May 20, 1868: John A. Harris, W.M.; Samuel F. Morrill, S.W.; James Tucker, J.W.; Horace A. Brown, Treas.; Jonathan F. Cotton, Sec.

The Grand Lodge of Indiana reports a *decrease* of one hundred and thirty-three Lodges, and an *increase* of one thousand eight hundred and fifty-nine members during the last year. This is the healthful result of striking from the roll all weak and sickly Lodges, which had been chartered without a proper regard to the necessity for them, or the existing elements of probable success. There are other Grand Lodges which might profitably follow the example. The strength of the Order in any jurisdiction does not lie in the number of its Lodges, any more than in the number of its initiates.

Memphis Rite. — J. Adams Aken, of Chicago, has resigned the Deputy Grand Mastership of the Rite in Illinois, from the necessity of preserving masonic harmony, and from the conviction that it is utterly impossible for the Rite to gain a recognized existence in that State.

M.W. Br. Benjamin B. French, G.M. of the District of Columbia, as our readers have already been informed, delivered the address at the dedication of the statue of the late President Lincoln, at Washington, in Maryland. The address has since been published in a handsome pamphlet, and is one of the most interesting sketches of the life and character of the lamented President, that has yet appeared from the press. It is a plain, unadorned, simple narrative, creditable alike to the head and the heart of its author.

The Fourth at Great Falls, N.H.— The Fourth was celebrated at Great Falls by a grand masonic festival, dedication of a hall, procession, oration, and installation of officers by the Grand Lodge of New Hampshire in a beautiful grove, a dinner, &c.

Celebration at Haverhill. — Our Brethren at Haverhill celebrated the 24th on a grand scale. The arrangements and festivities of the occasion, were under the management of the Encampment of Knights Templars of that place, and were carried out in a most successful manner. They had for their especial guests Mt. Horeb Encampment, of Concord, N.H., who we think must have returned home in the full realization that they had had a joyous time.

Presentation. — Wednesday June 3, a committee consisting of John Davis, William Waters, Sen., and George Rorke, on behalf of the members of the Baalbec Masonic Lodge, presented a massive silver service to Past Master Thomas A. Foster, as a testimonial of regard for his character as a man, and his eminent services to the Order. The members of the Lodge marched in procession to the house of Mr. Foster, where an appropriate speech was made by Mr. John Davis, the senior member of the committee. Mr. Foster replied in his usual happy manner, and at the close of his remarks said "he would now call the craft from labor to refreshment." It is needless to say that a bountiful collation was served up, after which the members dispersed, highly pleased with the incidents of the evening.

The Galaxy. — This excellent monthly magazine for July is before us, and it is certainly a very valuable and entertaining number, as indeed has been its predecessors. It is beautifully illustrated, and besides containing a story written by the popular authoress, Marion Harland (a regular contributor), it has an interesting article upon, "Our great diamonds," another upon our "National prospects and resources," still another entitled "Osborne's revenge," by Henry James, Jr., besides a miscellany; a department styled "drift-wood"; another devoted to literature and Art; and a "Nebulae" by the Editor. Terms $4.00 a year, in advance. Sheldon & Co., New York.

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IS WAR JUSTIFIABLE?

While witnessing, a few evenings since, the beautiful and interesting, as well as instructive "Panorama of the War," then on exhibition in this city, a friend at our elbow, referring to the melancholy results of the late fratricidal struggle, the leading incidents of which were so vividly pictured in the passing scenes before us, and recalling to mind that in such a battle and at such a place many dear friends and untold numbers of his Masonic Brethren were sacrificed in the unnatural strife, pertinently put the inquiry — "*Is war ever Justifiable.*"

In discussing any subject, that, from its nature, involves great difficulties, as well as differences of opinion, it is particularly necessary to have a clear understanding of the question at issue, and of the precise meaning of the terms used.

What then do we mean by the term justifiable? It is derived from the Latin word *jus*, meaning "right," or "principle of justice."

The Fountain-Head and Lord of all such right or justice is God — the God of Justice, of Holiness, of good will to man. Can we for a moment, as Christians, suppose War, with all its bad passions, its ruthless deeds, its widespread miseries, justifiable or reconcilable with the character and principles of this great and good God? Surely not!

The best that can be said of War is that, full of evil and corruption as humanity is, War, that is, *defensive war*, is often a necessary — an inevitable evil — *but an evil still.* Having regard to man's nature, and to the political arrangements of the world, man's present temporary home, it may, according *to this low and corrupt standard*, be expedient, and at times, as we have said, *necessary;* but this does not prove it to be justifiable, or *reconcilable with the principles of Divine Justice.* God is good, just, merciful, "slow to anger and of great mercy," of purer eyes than to behold iniquity. War, even when viewed in its best and most attractive aspect, is evil, pitiless, passionate, full of wrath, revenge, and murder. War, then, could never have emanated from such a source as this good Being. The Spirit of Evil, that first stirred up rebellion in Heaven, and then brought sin and death into man's happy Eden, presents in his character and doings the very essence and embodiment of all those wicked passions, which are at once the cause and the consequence of War. Had it not been for the fall of man, as wrought by the Arch-Tempter, neither sin, nor death, nor, consequently, War, would or could ever have been known in this then happy world, so that War is the direct consequence of

> "Man's first disobedience and the fruit
> Of that forbidden tree, whose mortal taste
> Brought *death* into the world, and all our woes."

War then can in no wise be ascribed in its origin to the God of good and justice, but to the Spirit of Evil and injustice — that Spirit, who is so appropriately styled "*Satanas*," or the *adversary* of God and of all good.

Iniquity can never be reconcilable with equity — sin with holiness — the Evil One, who was a murderer from the beginning, with the God of Love and Holiness: and as the greater contains the less, so neither can War, thus proved to derive its origin from Satan, ever be "justifiable," that is, reconcilable with the principles of God's Justice.

In a world where Sin and Satan are ever striving so resolutely to undermine and overthrow God's Kingdom, where wickedness and evil passions so extensively prevail, it may, as we have said, often be *necessary*, or even *inevitable* — but that does not prove it to be "justifiable," by the *only pure and lofty standard of Justice.*

It would be easy to illustrate these general arguments and assertions by the history of War. Of course no one will attempt to deny that the vast majority of the wars recorded in the Annals of the World, have sprung directly and plainly from the evil passions of man's heart — from ambition and desire of conquest — that is, robbery and murder — or from revenge — murder still. It has been computed that from the creation of the world to the present time more than 7,000,000,000 of men have perished on battlefields alone, that is, nearly seven times as many as the present inhabitants of the Earth! If we look at the wars of Cyrus — they were undertaken for conquest, that is, robbery — so were those of Alexander the Great — those of Hannibal — of Julius Cæsar, and many other Romans, — those of Charlemagne — of Edward I. of England — of Napoleon Bonaparte — and certainly, whatever halo of *false* glory may encircle the brow of any of these conquerors, their Wars can never be deemed justifiable. Wars undertaken for revenge of real or fancied injuries, are equally unreconcilable with God's justice. "Vengeance is mine, I will repay," saith the Lord: but man's revenge is wicked, murderous, Satanic, and can no more be proved to be justifiable than Satan's revolt against his God.

The only aspect under which War can be contemplated as, in *man's* sense of the term, "justifiable," is in defense of our country. Taking the world and human nature *as it is*, we must not only consider War of this kind, on the part of those assailed, as "necessary": but the close examination of even the most patriotic Wars will discover a terrible amount of wicked and revengeful feelings, of anger, cruelty, and all unholy acts and passions, even on the part of the Patriots. The Corsicans rise against their French aggressors, and, in the name of Liberty, they murder and massacre more than eight thousand surprised and defenceless persons on the highways, at their hearths and by their altars. In the name of Liberty and Patriotism the leaders of the Great French Revolution murder by thousands the best and bravest and fairest in the land: and when horrorstruck Europe at length arises to check their career of murder, they rouse the people to their support by the cry of "fight for our liberties, fight for our Fatherland!" In fine, in the very best and most patriotic War there must, from the very nature of things, be such a great admixture of wicked, violent, unjust acts and feelings, as must render it impossible for us to style it "justifiable," according to the *high*, and we believe *just standard* affixed by us to this word. War has been well styled the "malady of Princes," for a great proportion of the Wars by which this fair Earth has been desolated, have been excited by the evil passions of Princes or rulers. Timour the Tartar of Tamerlane, was a remarkable example of the War-leader. There were many points in his character that excited mankind's admiration; but here was a man who boldly avowed that "as there was but one God in Heaven, so there should be but one prince of all the Earth," and he proceeded to demonstrate his theory by slaying his thousands and tens of thousands of invaded nations, and making hideous artificial mountains of their skulls, until his victorious, robber, murderous sway extended from Moscow to Delhi. Even now the World calls Timour a "great man!"

Was there anything justifiable in his Wars? We venerate the memory of Wallace, and Bruce, and William Tell, as that of noble and glorious patriots, and consequently give our approval to the wars in which they were engaged. The general principle of those wars being—*defence of their country's liberties.*

HISTORICAL NOTES.

The Institution of Masonry is generally thought to have assumed, esentially, its present form of orgaization at the erection of the Temple of Solomon, and that at the division of the fraternity into classes or degrees was then arranged by the Grand Masters, and the signs, tokens, and other evidences were adopted. The distinctive characteristic of all who were there admitted to masonic honors, was the worship of one living and true God. Wherever the Fraternity travelled after their labors at Jerusalem were finished, they carried with them that distinctive character, and could not admit to their assemblies or fellowship any who did not first understand that fundamental doctrine of religion. And yet, wherever they travelled in the exercise of their profession, (and they travelled extensively and in companies,) they must of necessity have been surrounded by idolators, for the nations of the earth at that day were such. Thus Masonry and their Religion confined them to the fellowship of each other, and they were exposed to dangers from which only their orderly behavior and skilful services preserved them. In some States, in the early periods of the Roman Empire particularly, privileges were guaranteed to them by the Emperors, and they retained their character as a society of artificers, and of a civil and religious institution, to the end of the Roman Empire. The Roman conquests gave access to the masonic brotherhood to various and distant countries, where they were employed, and their works remain to the present day. There was no town at all important, no province ever so distant, where they were not known, by their peculiar constitutions, and by their fraternal and religious character. Their existence can be traced in Britain, France, Spain, upon the Rhine and the Danube. They vanished from Britain when the Picts, Scotts, and Welshmen overran the country; but on the continent they continued to flourish, and it was from thence that Alfred and Athelstan induced a number of them to come to England to build their castles, churches, and other public edifices. These Masons were Christians, and many of their patrons were of the highest dignity in the church; yet

they preserved the constitutions which had been transmitted to them from the Roman Colleges, and which at that period were to be found all over Europe. Scattered as these people had been for many centuries, and in countries where Christianity to a great extent had succeeded idolatry, it was to be expected that they would imbibe various religious opinions, all however retaining the great original dogma of their fathers. The Masons of the tenth century, belonging to different nations, and many of them, publicly or secretly, to sects widely differing in their tenets, and as different in their customs and manner of living as in their faith, they could only be induced to go to England by satisfactory letters of protection from the Pope and the King, with liberty granted to exercise jurisdiction over their own bodies, and to settle their own usages. Masonry at that time was protected by the church. And in the year 926, as above intimated, a general convocation of the craft in England, was held at York, and there was formed the first Grand Lodge of England, and the rites they practiced are called the rites of Ancient York Masonry.

But is it not evident that Masonry was at the same period extensively practiced in other countries? In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand for religious structures, and no one place more than in Scotland. The zeal and liberality of the kings and nobles of that country were proportionably greater than elsewhere, and the demand for splendid cathedrals and able architects was supplied by the associations on the continent. These associations monopolized the building of religious structures in all Christendom, and it was while they enjoyed the favor and protection of the church, that those numerous buildings whose ruins still adorn the towns and villages of Scotland, were erected by Masons from the continent.

In Scotland there was formed another point of union for the craft, about the year 1140. The village of Kilwinning, on the western coast of Scotland, became from some cause the centre of their associations. From the Lodge established at that place, which is considered to be the Mother Lodge of Scottish Masonry, the principles of the order were diffused. If any difficulties arose in the craft they were referred to the general meetings of the fraternity, which were always held at Kilwinning or York.

Masonry undoubtedly flourished in Britain during the turbulent period which followed; while on the continent the fraternity were scattered and the Lodges broken up; for when the patronage of the church was withdrawn, the foreign craftsmen on the island, were probably unable or unwilling to encounter the dangers and expense of returning to their homes by sea. The English and Scottish Lodges were kept up by the Freemasons, and the principles and customs of the Order were extended and perpetuated by the affiliation of those inhabitants who were not architects, but were *Accepted Masons* by conforming to the rites of the Order. The domestic and bloody wars which convulsed the two kingdoms from the thirteenth to the seventeenth centuries, caused a decline of the Order in both countries, and the brethren in each had probably no more intercourse with each other than they had with those who were scattered on the continent, or in other parts of the world.

Freemasonry revived in England under the patronage of Henry the Sixth, and at the same time in Scotland under James the First. Variations in the rites and customs of the craft, had probably been introduced by the founders of the Lodges in the two kingdoms, and these variations spread themselves back again to the continent with the revival of the Order. And it is probably to them that we are to look for the beginning of those unfortunate differences which are known at the present day as masonic *rites*.

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DEATH OF AN AGED BROTHER.

WE are again called upon to record the death of one of our oldest, perhaps the very oldest in this Commonwealth, and certainly one of the most venerable and best beloved of our aged brethren, — one who through the long period of sixty-four years has stood by our Institution, sympathizing with and sustaining it in its days of trial, and rejoicing with it in its resumed prosperity. We have but few of the class of aged and faithful brethren to which he belonged now remaining with us, and they are rapidly passing away. A few years more, and the last leaf will have withered and fallen.

Br. FREEMAN HOLDEN was born June 17, 1780, and was made a Mason in Mt. Zion Lodge, then located in the town of Hardwick, in the county of Worcester, in the year 1804. On the 14th of October, 1850, he took membership in Mt. Lebanon Lodge, of this city, and was admitted to honorary membership on the 13th of January, 1863, — a compliment indicative of the high estimation in which he was held by his brethren of the Lodge, and a just tribute to his long and faithful services as a Mason, and his estimable personal qualities as a man.

LET THERE BE LIGHT.

BY J. CAVEN, 33°.

1. In the beginning God created the Heavens and the Earth.
2. And the earth was without form and void; and darkness was upon the face of of the deep, and the spirit of God moved upon the face of the waters.
3. And God said, Let there be Light; and there was light. — *Genesis, Chapter I.*

"Let there be Light," Jehovah said.
Creation's vaulted dome resplendent shone,
Old Chaos all affrighted fled
From off his dark and gloomy throne,
The waters rolled away, the earth was born,
And smiling glowed beneath creation's morn.

"Let there be Light!" The Sun began
Its mighty march across the bended sky;
And then it seemed to wondering man
A glance from God's all-seeing eye,
As thus it flung its blazing beams abroad
And whelmed in Light the Universe of God.

"Let there be light!" The Moon arose
And hung on high its sheen of dazzling light,
And myriad gleams of glory throws
Across the darksome brow of night;
And clouds that through the sky in blackness roll'd
Are robed in white and crowned with gold.

"Let there be Light!" The Stars that throng
The sky in constellations bright and grand
Burst forth in one undying song,
That trembling swept o'er sea and land.
Their mighty anthem still shall grandly pour
Till time shall cease; shall cease and be no more.

The morning stars together sang,
Encircling wide the great all-central throne,
And Earth and Heaven together rang
With that triumphant music tone,
As echoing through the gloomy shades of night
That choral strain sublime, "Let there be Light!"

"Let there be Light!" Huge Comets came
And forth upon their mighty mission went,
With forms of fire and wings of flame
To Heaven's remotest battlement,
To realms of deepest, darkest, furthest night
They bore that great command, "Let there be Light!"

"Let there be Light!" Fierce Lightnings flashed;
With bolts of flame that awful gloom was rent,
And peal on peal the thunder crashed
Across the blackened Firmament,
As though Omnipotence in anger spoke
And thus primeval night and silence broke.

But silence now that thunder tone,
And lo! in beauty o'er the sky unfurled,
That grandly stretched from zone to zone,
An arch of promise to the world;
Glowing midst the clouds so pure and hoary,
It traced the rainbow's path of glory.

All glowing from the sacred page,
Whose beams Divine the human soul illume,
That burns undimmed from age to age,
Dispelling fast earth's moral gloom,
Behold a greater light than all is given,
Whose radiance lights the path that leads to Heaven.

When comes the Horse and Rider pale,
[dark film] [this mortal]
And Death's hoodwink shall close the Mason's sight,
When past the dark and shadowy vale,
All shall be brought to further light
[dome]
Within that Lodge that's builded on the sky
And lighted by our God's all-seeing eye.

Omniscient truth shall light the soul
When lost the Sun, and Moon, and every Star;
And whilst eternal ages roll,
In mighty cycles sweeping far,
[land]
No sorrow cloud shall dim that Lodge above—
'Tis lighted by our Master's smile of love.

R.W. BR. BROWNELL'S ORATION.

(Conclusion.)

How wonderful the temple if the half only could be told!

How grandly and gloriously it crowns the mountain, in the day of celebration, when its towering walls and magnificent facades, its gorgeous gates and triple ascending roofs of brass, silver, and gold, with all their ornaments of cunning workmanship, blaze in the festal sunlight of the Holy Land.

How shine the banners of the tribes and the standards of attending kings, as the gathering multitudes sweep through street and space, from hill and field and garden, toward the lofty portals. What endless lines of apprentices and craftsmen throng in appointed order in the circumbulation of the mount.

How ring through the court and cloister the countless trumpets summoning to the grand assembly.

Through all the gates press the myriads of Israel, clad in garments fit to be worn on a day so unparalleled in all the ages.

The dwellers by the Nile, the Euphrates, and the Syrian coast, are there. The shepherds of the desert-bound Idumea and the vine dressers of Engedi are there. Wise men of the Orient and artists of Ethiopia are among them. The heights of Carmel and the vallies of Laish, the plains of Esdralon and the shores of Genasereth, send up their multitudes.

The standards of divisions pass to their places in symbolic order. They bear the four symbolic figures they bore of old, when the hosts of Israel marched forward under the command of Moses and Joshua; the same which, in different combinations, guarded the portals of the temples of Nineveh and Egypt, Babylon, and Hindostan; oft seen in the visions of the holy seers, and reproduced in all quarters of the world in the solid forms of the sculptor and the mystical descriptions of hierophantic singers.

What thousands upon thousands throng the stately courts and walk within the triple colonnades of the 1453 columns! What splendors of gold and silver, and blue and purple, and scarlet and fine-twined linen, and precious stones, adorn the multitudes of Kings, and priests, and Levites, and artists, and masters, and men of renown, who assemble rank upon rank before the brazen scaffold where King Solomon invokes the presence and blessing of Jehovah!

How rise the clouds of incense from the countless censers over altar, banner, and curtain! How rolls the song of degrees in leaping waves of sound! How sweet the warbling of the singers and the melody of harps! How swells the grand *laudamus* as the chords of instruments and the chant of hosts pour all their volumes through the courts, and roll along the echoing corridors. The broad veils tremble, and the high porches ring, till the full chorus thunders to the seventh hallelujah.

How still is every voice and every instrument when the prayer is hushed in waiting silence, and the glory comes! The ineffable shekinah whelms in effulgence the matchless scene; and hearts are still, and every hand is stretched in the sign of astonishment, admiration, and awe.

Silence over all! Silence in the courts of the Gentiles; silence in the courts of Israel; silence in the courts of the Levites; silence in the courts of the priests; silence in the middle chamber; silence in the Holy of Holies, for "The Lord is in His Holy Temple, let all the earth keep silence before Him."

Wonderful temple! But there is a glory there which outshines all the splendors of gold, silver, and precious stones, more excellent than the cunning workmanship of scarlet and purple, or inwrought cherub, or blaze of the sevenfold flame; for we read further in the Holy Writings that when the work was completed the Lord appeared to our Grand Master in a dream, and said:

"For now have I chosen and sanctified this house *that my name may be there forever*, and mine eyes and my heart shall be there perpetually."

The name of Jehovah was there, and is perpetually in the glorious temple of his truth. It is this name that is the object of the masonic Lodge to seek; that is the end of all masonic labor. And why? Because in the Holy Writings the word *name* means the *character;* and to know the character of the divine must be the highest pursuit of earth or heaven. True, the knowledge can never be attained, but the search for it is man's highest and holiest vocation.

For this reason the word which was given to Moses was never pronounced, nor would it be lawful to do so, for it signified that which is unspeakable and past finding out. Who does not see that the *sanctum sanctorum* must contain things not lawful to be uttered, when Saint Paul expressly says the things of the tabernacle were the patterns of those which are in the heavens; and that he, being caught up to the inner or third heaven, saw things which are not to be revealed, being ineffable.

Most Glorious Temple, compared with this the stupendous pyramids of Egypt and the awful cavern temples from Indus to the Nile were but the effigies of blindness and dumbness and death.

Most Glorious Temple! Where are now the walls and pillars, the gates, the chambers, the sacred treasures? Crushed, torn, and scattered and mingled with the dust of ages. Empires have risen, grown old, and disappeared since the cunning workmanship of the Tyrian artists was trodden rubbish in the valleys about Jerusalem; and the only remnants of its departed glory are the crumbling fragments of the mural marbles, defiled and dishonored, yet still precious in the weeping eyes of the sorrowing children of Judah.

Yet, Most Worshipful Grand Master, he who might know all the mysteries which were inwrought in the material forms of this now ruined structure would know more of the grand truths of the Holy Writings than any other can know, though he trace all the learning of priest and theologian.

The knowledge of this temple is the science of ancient craft Masonry, and the art of embodying this science in material forms is the art of ancient craft Masonry. How much this art and this science have suffered decay, how much of both has been lost in the vicissitudes of tumultuous ages, we can only deplore, we can never know. Only this much we can affirm, that what has come down to us is fragmentary and obscure, and also encumbered by much rubbish gathered by unskilled workmen, who constantly seek among the external ruins for the jewels and furniture of the sacred treasuries.

Yet, at the same time, being founded in geometry, whose landmarks can never be changed, according to the sublime wisdom which designed and ordered the ancient work, we can still preserve the substance of the whole by the aid of the first great light, and know that the simple but august ceremonies of the Lodge still teach clearly the same great truths they taught when the lights and ornaments were first set up and the jewels fixed at the angles.

What sublime ceremonies were enacted when the kings of old laid the corner-stone of the ground floor in the northeast corner, we can never know. What followed when the corner-stone of the middle chamber was placed in the southeast, or the perfect ashler in the centre of the Holy of Holies, is lost forever; but still enough of the sublime mysteries is preserved in the landmarks to enable us this day to settle the corner-stone of this Lodge, in this far off region of the western world, in a manner worthy of the high character and antiquity of the ancient craft, and the wisdom of its founders.

Here will rise upon this stone another temple erected to God, for the dissemination and perpetuation of the most sublime truth, and the inculcation of the most sacred virtues.

It may be that the character or conduct of many who will assemble there will not be in keeping with the sacred tenets of their profession; it may be that the true light may be so obscured by the clouds of error, that selfish and wicked passions, those beasts of night, may at times come to lodge among its fallen candlesticks; but if due attention be given to the first lesson of the Lodge, and the first great light upon its altar, this can never be.

For the first great light cannot be obscured, the ineffable name is in the midst of it, and it is written within and without; and the reflection of this light upon the chequered floor and jewels, though seen through veils of prejudice and folly, must be sufficient to guide the honest lover of truth through every maze to the celestial orient at last.

Why should not the Lodge be successful and triumphant in its labors? Not for want of means, for in every Lodge the Holy Writings are given as the moral and spiritual trestle-board. This being given, every Mason is by his tenure *free* and *accepted* — that is, knowing the will and pleasure of the Master, he governs himself accordingly. No slavish fear, nor dictation of assumptive authority is to bind or hamper him who is chosen that he may be *free.*

And how is he free? And why is he called free? Because only "he is a free man whom the truth makes free" — all others are in bondage.

Truth is freedom, and error is slavery throughout the universe of God; and truth, and the freedom it confers, must prevail at last. Error may wrestle and combat under countless transformations, and at times grow strong and become as a devastating storm; but truth, the celestial firebolt of Jupiter, hidden in the cloud, breaks from its own bosom to scatter and dissipate its rage, and make way for the standards of light.

Truth, says our ancient companion, is unchangeable and everlasting. She is the strength, wisdom, power, and majesty of all ages. Blessed be the God of truth. And all the multitude cried out "Great is truth and mighty above all things." For these reasons I have said that truth is the corner-stone of the masonic edifice. For if it were otherwise, the Mason would be neither free nor accepted. The edifice itself would not be the temple of knowledge and light, but a cave of superstition and darkness; every crime would find a refuge in its courts, and instead of the divine order of Jerusalem and the glory of the Shekinah, the confusion of Babel, and the darkness of Egypt would settle about its crumbling towers.

Well might the philosophers of all ages seek for truth as the most precious object to which man may attain in mortal life; whether it be set forth in the plain enunciations of Solomon, or veiled in the awful myths of the Seers of Chebar and Patmos — whether taught in simple household words, or the wonderous allegories of Pundit and Rosicrucian.

This is the burden of the inscriptions on the Pillars of Seth; this was the object in the search of Isis. For this they wailed for Adonis; for this was the lamentation for Mithra; for this the Magian watched the stars and hailed in his symbolic glory the rising sun upon the Persian hills; for this the heroes of Valhalla walked sorrowing for Baldur; this was the signification of the solsticial rite when the Arch Druid cut the mistletoe with the golden knife. This has been the secret of all mysteries from the initiations of the Elephantine caverns to those of the Medicine Man in the wilds of America. All searching for truth; all lamenting it as something which was lost. This has been the theme of bard and poet, theologue and sachem, Brahmin and Rabbi, priest and philosopher.

After centuries upon centuries in all parts of the world, what has been accomplished in this search, save by means of this sacred volume, once recovered and always preverved by Masons?

Let the works of man be brought in and laid before the altar, and to which of these will you liken the book of the Lodge? See what an enormous mass — the Lodge room cannot contain the tithing of them! Their languages alone outnumber the proverbs of Solomon. What a medley of conjectures, fables, disquisitions, contradictions, and confusions. Some of much learning and great wisdom; some of pious sentiments and noble philanthropy, mingled like various kinds of good corn among chaff, stubble, litter, seeds of tares, thistles, and weeds of all noxious qualities. But take them all, as many as lay claim to divine inspiration from the beginning to the end, from the Bhagvat Geeta, most ancient, with its profound and labored disquisitions of Kreeshna, to the Book of Mormon, most modern, with its peurile lucubrations, and what do they show? All prove themselves human, as human as the Temple of Belus; their work as arrogant and their language as confused.

By this one thing we know them all — whatever their excellencies, how much of wisdom, truth, and purity they each contain, the burden of the whole is to theorize, argue, and explain. The first great light alone speaks as an oracle. The words are those of the Master. Shasta, Zand-a-Vesta, Koran, all begin and end in wrangling with the efforts of contending sectaries on the grovelling arena of human dispute. Moses, David, Isaiah, and John speak forth the great thoughts of a God.

By these two things we may know and demonstrate those to be vanity and this to be divine. Those are filled with ratiocinations and explainings; this with the grand unfoldings of celestial things through clouds and darkness. And again, those are written on the one naked surface, where all human thoughts are displayed; but this is written within and without.

And this volume belongs to the Lodge, but how is it held? The Lodge has jewels, but the Holy Writings are not among them. The Lodge has ornaments, but the Holy Writings are no part of them. But the Lodge has *furniture*, and here we find this Book the first of all. The Lodge has *lights*, and among them *great lights;* and behold the Holy Writings are the *first* great light, shining before all, over all, and through all.

In contemplating Masonry in this grand aspect as the temple of truth, with all the sublime associations connected with its interior mysteries, how lame and impotent appears the conclusion that this or anything like it sprang from a society of operative builders. It seems a small thing even to dwell upon, that it is the most ancient of human institutions. It seems a small thing comparatively that it has reared its Lodges in every land, and left its symbols and jewels amid the rubbish of oriental temples and beneath the forest-grown mounds of the Ohio valley. It is a small thing that its Grand Lodges sit in every capitol of the civilized world, and that its words of wisdom are explained in a hundred languages. It is a small thing that in all ages kings, princes, and potentates, the most illustrious, from Solomon to Garibaldi, have borne the Grand Master's gavel, and worn the badge more ancient than the golden fleece, and more honorable than star or garter or any other order which a man can bestow except he be a Mason.

Wherefore we will dwell not on any of these things; much less follow the example of those who deem it proper to dispute in behalf of the craft upon such occasions as this, by "giving reasons," "answering objections," and, in short, *apologizing for Masonry* before the world.

Let him who wishes to make apologies, make them to Masonry for himself, and answer objections, if any, to his own conduct; and as to the venerable institution it will take care of its own grand career. What signifies it to the institution of Masonry, that selfish or mistaken men even now are engaged in the profitless task of striving to overthrow its bulwarks in pagan and papal countries, and even in some portions of this free republican land. Not a generation has passed but some were found engaged in the same work. Crowned heads have united with mitred hierarchs in this labor; but the sceptre and the crozier combined were too light to smite down the pillars of the porch. The fires of persecution have been fanned to raging flames, but they have been only "as the crackling of thorns under the pot;" while the bush of Moses, ever burning, is never consumed.

Yet it may be proper to offer one or two reflections. In this land whose principles of free government have been nursed in masonic Lodges through perils and persecutions, in older despotic realms, we might think it strange to hear of organized warfare against this institution in the name of liberty and law. For this Federal Government is represented by a flag which bears the three masonic colors — the red, white, and blue — with a five pointed star of the ground floor for every member of the Union; and the great seal of our Federal State shows the masonic unfinished pyramid, and the Omniscient eye above.

Stranger still it might appear to us to find again a crusade on foot to put out the lights of our altars in the name of holy religion. Is it a harm to religion that three hundred thousand men out of one nation are banded together and devoted to an institution whose laws, teachings, and ceremonies, and accumulated literature, all tend forcibly and continually to inspire regard for the Holy Writings and familiarize its votaries with the wisdom and excellency of those sacred pages?

Has any man another or better Bible to offer than that which is the furniture of the Lodge?

Has he found a God other than the Lord Jehovah to whom a Lodge or temple may be erected? Has he a better rule of life than that taught by the signet of Zerubbabel or the plumb line of Amos? Does he find fault with the lessons wrought in the workmanship of Bezaleel, and the form and furniture of the most holy place? Does he abhor the teachings veiled in the characters of the two Saints John; and are the cherub and the palm tree only things of vanity and superstition, to be smitten and profaned by his iconoclastic hands?

When Masonry is swept away, what substitute will he offer for an institution which makes loyalty a landmark, and holds with more or less restraint so many thousands within the influence of moral and religious truths?

Nay, he has nothing to offer but a triumph in behalf of his own peculiar prejudices and opinions; a triumph barren of good results to man, and wholly illusive.

In conclusion, let us hope that the work of to-day may so receive the approbation and blessing of the Grand Architect of the Universe, who has prospered our beginnings, that this work will lay anew the foundations of brotherly love among the members of these Lodges, and that in imitation of the companions of Zerubbabel, they may, each and all, joyfully take any part, however humble, in so good a work, with the unnumbered bands of the craftsmen who are bearing the lights and setting up the jewels and placing the furniture throughout the broad ground-floor from the East to the West and between the North and the South; and that Lodges, Chapters, Councils, and Commanderies, supreme and subordinate, not only here but over the whole earth, may join with their priests, scribes, kings, princes, captains of hosts, commanders, architects, overseers, masters, and wardens, in carrying on the wonderful harmony which governs all in their complicated system, until the whole institution shall, in the words of the ancient Seer, "seal up the sum, full of wisdom and perfect in beauty, with every precious stone for a covering," as Tyrus in the garden of the Lord.

As to us who are here to-day, we shall go, never all to meet in one place again on earth. Even now we miss familiar faces, long loved but now lost, and we know that the evergreens are growing above the forms of some who were lately a part of our every assembly.

Where our diverging paths may lead us upon earth we know not; but not long nor far, until we reach the outer veil, which opens but on the undiscovered country and the hidden life. One by one and two by two are our brethren entering, and soon all must pass. But the first great light alone shines through the *inner* as well as the outer court, and with the seven seals unclasped, let each take due notice and govern himself accordingly.

In that Grand Lodge whose length, and whose breath, and whose height are equal, may yet be united in a brighter fraternal chain, all those who may be found worthy when the Lion of the tribe of Judah shall recognize his own, and the hand of the faithful shall receive the white stone with the new name written therein; and Truth, all triumphant, shall reign eternal and universal, to the glory of the Grand Architect of the universe.

THE EYE OF MASONRY.

"A thing of beauty is a joy forever."

FREEMASONRY is so interwoven with all the thoughts, impulses, and actions of its disciples, that it may almost be said to be the incarnation of human life. It has its five senses, and not the least important is that of the eye.

The eye is the window of the soul; through it the soul takes in the panorama of life, and through it the soul reflects its own emotions. Let us pause a moment, and, if possible, look within ourselves. By what are we governed? By what light is the brain, as the polished plate, receiving its daily impressions, like those of a daguerreotype? By the eye. If a house looks to us as though built squarely, no one can make us believe it an octagon. If the moon had always appeared to us of a yellow tint, we would die denying that it had a silver hue. If we had always looked upon men in a continual warfare as a part of their daily and necessary occupation, we would view the pursuits of temporary peace as irksome and frivolous. If, unaided by education, we had always looked upon Masons assembled as a lot of children, we certainly would have nothing to do with them. Thus it is in all the ramifications of life, much depends upon the manner in which we see them.

A blind man learns things only as he hears of them or feels them. He may by great effort be taught a certain routine, but never the analogy of colors, nor those impressions derived alone by the comparison of forms and measurements.

In nine cases out of ten, our impressions of men are made up by looking them in the face; in very many cases, our opinion is made up at a single glance. It is almost a miracle how instantaneously the eye will, with one sweep, take in the entire picture of a person; and our prejudice is formed for or against a man by the cast of his eye, his nose, his mouth, his chin, his forehead, his size, his extremities, in fact, his whole presentation, in a moment of time. Quicker than lightning that impression is conveyed to the brain, the comparisons are drawn, the verdict rendered, and the soul within us obeys its own sympathetic impulses. A blind man experiences none of these emotions beyond what are acquired by sound or touch, and they are not reliable, till after a lifetime of study.

Freemasonry has its eye, or, rather, its control of the eye. It teaches us to look kindly upon the errors of our fellow beings; it teaches us to look with admiration upon the glorious works of God, and the noble actions of men. It tells us to see lessons in all the symbols of human occupation, and to draw instructions from the most trivial presentations of nature. Masonry, in fact, seems to have been created to do all its work through the eye alone. Its sublimest language is silent—it is the language of symbols; words cut in architectural harmony. The words we speak have no meaning outside of the symbols they explain. A man born blind could never be taught to realize that the plumb-line exemplifies justice, because he has never seen the gigantic creations of human genius standing for thousands of years, simply because they were erected perfectly true in their line between the centre and the circumference of the earth. He could never realize the multiplied virtues of the compass, because he knows nothing of the perfections of a circle, the boundless round of the universe, or the human ideal of God, without beginning or ending, yet standing in an impartial relationship with all he has created, Masonry, with its hands jeweled with the gems of all arts and sciences, is ever directing the eye to the beautiful and the good. Through this masonic eye, the soul may be cultivated into an Eden of beautiful and holy thoughts; for through it the soul can draw no light which will germinate the weeds of evil or wickedness. From the beginning to the ending of pure Freemasonry, the eye can rest on nothing derogatory to the teachings of God. The improvement which a man receives by being a Mason, depends entirely upon the manner at which he will look upon the silent but eloquent language of masonic symbolism.

Some men "have eyes, but they see not;" these are masonically blind, they have so deadened the powers of the soul by the glamours of the world, that the reflective energies are gone; the magnetic nerve between the eye and the brain has been cut; communication has ceased, and the man "lives a dead Mason." Alas! how it makes one's heart ache to see an immortal being called man, made in the image of his Creator, never rise above the pleasures of his stomach, perfectly senseless to the sublime beauties of truth!

This brings us to another important point. If the eye is the seat of personal impressions, and through it are conveyed those impressions which often determine the most important verdicts of our minds, how necessary, then, in communicating our symbolic language to the novitiate, it should be done so as not to offend the eye. Masonry is harmony, and it is intended to be the architectural perfection of symbolic representation. It appeals to all the senses, to be sure, but chiefly to that one of which we treat. There should, therefore, be harmony and beauty in all hall arrangements; there should be decency and propriety in masonic clothing; there should be grace and ease, with dignity and character, in official communications, and, finally, there should be decorum in the entire assemblage; for while "work" is being done, every one present is a worker by his personal behavior. As one small cloud near the earth may hide the face of the sun, thousands of times larger than our planet, so may the bad actions of one person at an initiation darken the full "light" of Masonry, which illuminates millions of human minds when properly communicated.

As soul speaks to soul through the glance of the eye, so Masonry speaks her silent word, and teaches her sublime truths by the same mysterious source. Whatever is done in the name of Masonry which offends the eye, affects the judgment; hence nothing should be done in the name of our Order, which is inconsistent with its principles. Being thus true to our duty as Masons, we will never do anything offensive to the public eye of the world. Masonry has never suffered persecution, except on account of the actions of those who use our name to promote unmasonic ends. —*Mystic Star*.

EULOGY ON THE LATE ILL. BR. STARKWEATHER.

The following is the Eulogy on the late Ill. Br. Charles R. Starkweather, 33°, delivered at the Lodge of Sorrow held at Irving Hall, in New York, June 25th, by the Ill. Br. Dr. Vincent L. Hurlburt, of Chicago, Ill., before the Supreme Council, 33°, A. A. Scottish Rite, for the Northern Jurisdiction of the United States, and a large assemblage of ladies and gentlemen.

"On the 27th of August, 1867, our Ill. and well-beloved Br. Charles Robert Starkweather finished his earthly labors, laid aside his cross, and went up to receive his awaiting crown. Standing amid the shadows of this bereavement, which time only softens but cannot wholly remove, the sorrowing and tender thoughts of that loving companionship receives a mellow glow as faith unfolds the unspeakable glories which that royal soul has gone to inherit, and the falling tear glistens with the prophetic light of hope, as we clasp to our throbbing hearts the assurance of final reunion. The prophet has ascended, and who of us is worthy to wear his fallen mantle? I feel how unfitted I am for the task, and how unworthy the best tribute I can offer to his memory. True it is that the profoundest feelings and experiences of our lives find no expression in speech, but unfold their bloom and ripen their fruit, in the solemn cloisters of silence. Never does the tongue so utterly fail, as when we stand upon the brink of that stream which divides the seen from the unseen realms. With beseeching hearts we follow the departing down to that brink, and when they step into the waters and are borne away, and we hear the last echo of their mortal footsteps, we are hushed into awful silence, and we look with eager eye to catch some faint glimpse of their entrance through the pearly gates, and we listen for some faint note of the new song to be wafted across the valley. But we cannot stand and gaze and listen forever, for life calls us to do its duties, and take up its burdens, and bear *our* cross. The truest fidelity to those who have left us consists in reproducing their righteous example in gathering up with reverent hands the broken threads of their noble endeavor, to weave them into perfected results of beauty and of joy. While our beloved Rite is consecrated by the noblest names of history, let us not forget that our proud lineage demands of us eminent purpose and achievement. In performing this work of commemoration assigned to me, I summon to my aid the life and character of our beloved friend and Brother, that we may learn our duty, and while we look with mingled pride and sadness upon the work he leaves for our inspection, upon the beautiful blocks he wrought in the quarry for the building of our sacred temple, we may be inspired with a resolute purpose to perform faithfully and well, that we may leave perfect work when we shall be called from labor to refreshment and repose.

Br. Starkweather was born in Fabius, N.Y., May 8th, 1816. Of his early life I have no knowledge; but, as the child is father to the man, we may safely believe it to have been singularly pure and upright. In 1838, he selected Chicago as his home, and thenceforward his life and enterprises were blended with the growth of that wonderful product of our western civilization, Soon after his removal to Chicago (the precise date I have not been able to learn), he was made a Master Mason. In 1841 he married Miss Mary Eager, of Massachusetts. I find upon our records that he received the Order of the Temple in Apollo Commandery, No. 1, Chicago, June 13th, 1845. He received the Ineffable Degrees in New York, and, when the several bodies were organized in Chicago, he was placed at their head. He took the 33° May 15th, 1857, in Boston, and in May, 1860, was elected to the office of Grand Minister of State, and appointed Deputy for the States of Illinois and Wisconsin. It is the highest praise we can give to him to say, that in all the masonic positions he occupied, from the lowest to the highest, he acquitted himself with rare discrimination, wisdom and fidelity. To him, Masonry was a sacred and invaluable treasure, a divine force and providence among men, and it formed a prominent part of his life and religion. No man ever came with purer heart or cleaner hands to lay upon its sacred altars the offerings of manly Christian conviction and obligation. In hours of conflict and peril, now happily ended, he was forbearing and generous, always ready to give wise and prudent counsel, desirous that all unhappy differences might cease, that we might, with one heart and one mind, pursue our high calling and purpose. In hours of private grief, when the clouds of bereavement gathered over his heart and home, and he walked through the bitter baptism of tears, the tenets of our sacred Rite were a balm to his afflicted spirit. In the closing days of his life, when disease was doing its fatal work, he was cheerful and resigned, for he had, years before, chosen God for his refuge and guide, and he gathered new joy from the spirit and companionship of our sacred Rite. To those of us who knew the peculiar private trials which beset his masonic career, his steadfastness and devotion were above all praise.

From many touching incidents, revealing the spiritual beauty of his character, I select but two. A few days before his detah, he attended divine worship where Ill. Br. O. H. Tiffany, an honorary 33° of this Supreme Council, officiated. It was the regular day for communion service, and Br. Tiffany invited all who loved the Lord, whose sufferings they were to commemorate, to participate. Br. Starkweather, impelled by an irresistable impulse, went forward, and partook of the bread and wine, telling Br. Tiffany that it was an unspeakable pleasure to him to receive those sacred elements from the hands of a brother in the mystic faith. It was his last communion on earth, a fitting preparation for the immortal communion with the "just made perfect."

A few days before his death, he conversed with our Ill. Br. H. A. Johnson, professed his undying love for our sacred Rite, and the dear companionship it had given him, and expressed an earnest wish that his brethren would gather around his grave and drop therein the *Evergreen* pledge of that reunion in which he fondly believed, as Symbols of that immortality, which to his waiting and quickened spirit was already a majestic reality, His dying wish was sacredly heeded. The members of the Rite, including our Ill. and Ven. Br. K. H. Van Rensselaer, who arose from a sick bed and journeyed from Cincinnati to Chicago to pay his respects to the memory of his friend, together with the Sir Knights of Apollo Commandery No. 1, followed him to his last resting place, where under the direction of Ill. Br. H. A. Johnson, assisted by Br. O. H. Tiffany as Prelate, the solemn Templar burial service was read, and the usual ceremonies at the grave were performed, when we turned away with saddened hearts, leaving all that was mortal of our brother to undisturbed repose. Here is an Israelite indeed, in whom there was no guile. In all the relations of life, Br. Starkweather was the same loyal, steadfast man. He early engaged in mercantile pursuits in connection with others, and although that connection was severed years ago, his old partners in business, bear cordial testimony to his methodical habits, his rare sagacity, his inflexible integrity, his reverence for truth, his scorn for duplicity or double dealing. As a natural result, abundant wealth flowed into his hands, which was only prized for the sake of those he loved and for the good it enabled him to do. His charity was unselfish, his generosity unstinted, his benefactions unostentatious. The left hand was not allowed to know what the right hand did. Silently and sweetly as the dews of Heaven, his Christian charities fell upon the unfortunate and the needy, unfolding flowers of grateful affection in many a lonely heart that blesses his name and keeps his memory fragrant. Well as we thought we knew him, justly as we thought we prized him, we did not half know or appreciate his worth. Since his departure new beauties of his life and character have been daily unfolding to our view, as the widow, the fatherless, and the unprotected, whose lives he blessed, into whose lonely heart and lot he bore the cheerful courage of his manly aid and sympathy, have come with trembling lip and tearful eye, to bear testimony to his goodness, and lay their humble tributes of grateful love upon his grave. "Well done good and faithful servant, enter thou into the joy of thy Lord." One of his latest deeds was in beautiful harmony with his whole life, as he bequeathed one-fourth of his large estate to charitable purposes. All that I have said, more than mortal tongue can tell, for God alone knows all, only proves to you, what a vacancy his death has left. Much as I respected and loved him, I feel how poor is the tribute I now pay him, and while this is a duty, I sadly but gratefully discharge, I can but feel, that the task should have been committed to abler hands, not to one who loved him more, but to one who could have done fuller justice to his character and memory,

To us remains the lesson of example and of duty. Standing in the light of his life, bearing the sacred symbols he adorned, toiling in the field consecrated by his devotion and uprightness, standing also in the shadow of the majestic souls of our past history, let us fight a good fight, and keep the faith that when our course is finished, and we lay aside the cross, we may be prepared to receive the crown.

"Here eyes do regard you
In eternity's stillness,
Here is all fullness
Ye brave to reward you,
Work and despair not."

GOVERNMENT OF THE ORDER IN IRELAND.

An Irish correspondent writes as follows: — "Our correspondence on Blue Masonry is chiefly with England and Scotland, and the United States; and with France on the higher degrees only.

"With respect to the extent and state of Masonry in Ireland, we possess and practice every part from the base of the column to its capitol. The Grand Lodge takes cognisance of the Blue Lodges; the Supreme Grand Chapter rules over and is composed of the representatives of the subordinate Royal Arch Chapters; the Supreme Grand Encampment, composed in like manner of the delegates from the several subordinate Encampments of Knights Templers, governs all the degrees from the Royal Arch to the Knights of Malta, inclusive; and the Supreme Grand Council of Rites, being composed of the *Representatives* of the Prince Masons; Philosophic Masons; Knights of Kadosh; Cheveliers du Soliel; and the Order of Mirraim. The Sovereign Grand Inspectors General, 33°, governs all Chapters, Colleges, Consistories, and Councils, from the Knights of the East and Princes of Jerusalem, upwards, of the Scottish Rite. Of all these judicial and legislative bodies, the Duke of Leinster is the head, being the only Grand Master we have had in Ireland, who attained the summit."

EAST AND WEST.

The frequent combination of the term West with the term East would suggest it next in importance without its special consideration. The earliest inhabitants of the earth, no doubt, watched with eager eye and enraptured heart, the "greater light" as it ascended the sky, and admired his mellow splendors spread over the West at the close of the day. As the sun rises to open the day in the East, he sets to close it in the West. Though there is a resurrection to life eternal in the Celestial Lodge above, yet we must sink to repose in the grave typified by the West.

The same architect that at the building of the temple used to turn to the East at the dawn of day, to ask God's blessing upon his labors, at the close of the day, turned his face to the West and thanked God for blessing them.

A rectangle drawn so that one end confronts the East, the other will be to the West. Hence we say due East and West.

The point immediately before the light of the East is the West. If we would observe the glories of the East, we observe them from the West.

No institution is worthy our patronage that is not for good. An institution formed for the good of man should be firmly established, and with strength to withstand the machinations of enemies so avowed or pretended friends. Masonry is established for such a glorious purpose, and, that we may not forget her immortality, the symbol of her strength is placed in the West.

"If all the sciences rose in the East, they are spreading to the West, leading civilization and happiness in their train." — Hutch. Lec. XIV.

The altar of the universe may metaphorically be said to be situated in a line between the East and the West. How appropriate this would be! In the morning, when about to enter upon the active duties of life, it is certainly fit for us to bow before the altar, toward the great light, typical of the greater and hallowed splendors of eternity. Equally so, it is our duty, in the evening, to bow in adoration towards the same type, now gorgeous in the West.

The altar of Masonry is so located in theory and in practice. It is well known that in spirit the masonic Lodge is as long as the distance from the East to the West, as far as practicable; and in the Lodge-room the altar, at which we worship, is placed in a direct line between the East and the West.

That masonic charity, which makes the chief round in the glorious ladder, is as extensive as the East is from the West. It urges us to bestow our love and chief meed of our affections upon the Great Giver in the East, and not forget to love our neighbors as ourselves, till love and praise shall arise and make happiness and heavenly melody abounding in the West.

Peace and harmony are enjoined in the West.

No institution can withstand the assaults of anti-philanthropists and wicked men that is not founded in concord and harmony and maintained upon such a basis. The enemies of Masonry are becoming envious of her progress and praise from good men. They are threatening another crusade against the peace and inherent rights of men of whatever land or clime, Such onslaughts have been futile, and ever will be, until the West is removed and Masonry is not what it is.

The sand storms of centuries beat against the firm pyramids of Egypt, but they are not moved; the mad waves of ocean, in wrathful fury driven, stride harmlessly on Gibralter's rocky coast — that impregnable key is not shaken. Yet when Cheops shall have bowed its defiant head beneath the drifting sands and men forget it ever was; when Gibraltar shall have yielded to the waves, and the Mediterranean meets the Atlantic over it unrestrained, this single point of Masonry will remain, and the lofty, proud, pillar of power and strength will endure and continue to ornament the West.

The purposes and machinations of devils cannot thwart the counsels and decrees of God, no more can schemes of bigotry, insolence, and ignorance prevail against an institution He has for ages smiled upon and blessed. "The Lord demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope . . . . "*Look well to the West.*"

HENRY C. BLOUNT.

WAWSAW, Ky., 1868.

THE BEAUTIES OF MASONRY AND DUTIES OF MASONS.

THE laying of the corner-stone of the New Masonic Temple, Broad and Filbert Streets, on St. John's Day, the 24th of June, 1868, forms an epoch in the history of Freemasonry in Philadelphia and Pennsylvania, and will be hailed with rejoicing by the craft, not only throughout the country, but around the globe. It will be the most grand, beautiful, costly, and gorgeously furnished masonic edifice in the work.

It is thought that five years, at least, will be required to complete the building.

Comparatively short as is the period named, and which will soon pass away, yet many enterprising and worthy brethren present at the commencement of the work — who saw the chief corner-stone of this mighty pile placed in the north-east corner of the arena with appropriate ceremonies of thrilling interest to the craftsmen, and who heard the echo of the Grand Master's gavel, when proclamation was made that the stone had been well tried, and the foundation sure — will not be here when the key-stone of the arch shall be raised to its appointed place, and the anthem at the dedication shall be chanted by voice and lyre, and reverberated through the lofty arches of this magnificent Temple, erected to God, and dedicated to deeds of charity and pure beneficence. The reflection should teach us humility, charity, forgiveness, patience, fortitude, kindness, equality, resignation, and above all, impartial justice to the humblest affiliated brother. It should daily and hourly remind us of that most serious, solemn, and binding obligation, to treat every true brother with generous good-will, with unfailing kindness, and marked approval.

The exceeding brevity and uncertainty of human life, no less than a sense of imperative duty, should teach us the important lesson that we should ignore rash judgment, stand firmly by the wrongfully assailed when a well-timed protection would be to him more than all the world beside, sympathize with the bereaved, respect the feelings, and have a sacred regard for the good name of those we shall soon, ah soon indeed, meet on the other side of the vail.

So short is the time for labor here, — and seeing there is so much to be done, that we shall wish we had accomplished when we shall have passed on to the higher life, — let the reflection admonish us while we do live and have it in our power, to award to merit, without distinction, its true position, irrespective of religious creeds, politics, or profession.

The masonic institution in its purity, is a most beautiful and righteous organization, and the best governed body in the world! Without a sad departure from its spirit and teachings, no outside influence can ever gain a hearing, much less a foothold, within its sacred precincts, to foment wrangling and discord, — as in political and religious organizations, — and the man who should attempt it would receive such a sharp rebuke that he would never do it but once; and the brother, who, for a single moment, could so far forget himself, his duty, and his obligations, as to tolerate the clandestine attempt, would be voted unanimously by all intelligent craftsmen as morally unfit for the order — as an unmitigated blockhead, or an unprincipled knave!

The Lodge that lives up to the true spirit of the institution, that practices the precepts taught, and the example set, by the ancient brotherhood, is a sacred retreat, where unlimited confidence may be reposed; where the well-behaved brother will receive counsel, protection and sympathy; where his reputation will be held sacred, and his honor never endangered; and where vituperation will be repelled with spirit and promptitude. Let those, then, if any there may be, who have never penetrated within the recesses of the beautiful and majestic moral structure of the Order, who have never looked beyond the shell of Masonry, but who think that Masonry consists in a few antique and mysterious ceremonies, that have come down to us from time immemorial — and in occasional periods and seasons of fascinating SIMPOSIUM — ponder well the few hints we have given above with respect to the character, ends, aims, and objects of this grand, magnificent, and time-honored Fraternity.

The masonic institution, in all ages of the world, from its first inauguration, has been regarded as a band of faithful brothers and companions, united by indissoluble ties of friendship, where a brother's moral fortunes will never be endangered, nor his feelings wantonly outraged, or his proper standing in the Lodge meddled with; but where his character will be safe, his good name shielded by the tongue of good report, and his peace of mind and happiness, properly valued. And when the Order, or any portion of it, ceases to be thus, it had better disband, for there will be nothing of value remaining but the name.

Masonry is unlike any other institution on the globe. It professes more — promises more — and hence should do more, for the protection, enlightenment and general welfare of its members, than any other society, or order, extant.

Masonry exists as a UNIT, and its divine unity and fraternity should exalt it in the estimation of its votaries, far above all favoritism.

Let every member stand upon his individual merits, and no attempt be made to bias the minds of his constituents, pro or con, and all will go well — will be as it should be. Let stern and inflexible Justice hold the scales, and every one for himself abide the result, without complaint. SO MOTE IT BE. — *U. S. Journal, Philadelphia.*

DUTIES OF THE MASTER.

ONE of the most important duties devolving on the Master Mason, is the admission of candidates for our mysteries. On the faithful performance of this depends not only the peace, harmony, and good name of his individual Lodge, but of the entire fraternity. It is the duty of each member so to investigate and judge of the character of the applicant, that none but good men and true are permitted to enter our tiled doors.

In olden time the entire Lodge was a committee on the whole, but now the application is referred to a committee, whose special duty it is to scrutinize the life and good name of the candidate, and report thereon; and on their report is based a great deal of the future action of the Lodge. The committee must examine the internal as well as the external qualifications of the applicant, if it is, as he has declared in his application, that he is free by birth, unbiassed by the improper solicitations of friends, and uninfluenced by unworthy motives, that it is from a favorable opinion conceived of our Order, that he freely and voluntarily offers himself a candidate for our mysteries; above all, he must declare his belief in the existence of a Supreme Being. This is the *great landmark* and the *only religious test that can be demanded of the candidate.* He must be of good report, of mature age, hale and sound, so as to be capable of of gaining a livelihood for himself and family, and to perform the work of a member in the Lodge, he must also have some visible means of an honest livelihood.

By a decision of the Grand Lodge, it is made the duty of the committee to see the applicant personally, to read to him carefully his application, and to be assured that in these respects himself and his application are right. Brethren, guard well the outer door if you would preserve your Lodge. — *Keystone.*

OBITUARY. — WORSHIPFUL THOMAS HOOPER.

BORN APRIL 16, 1779.
DIED JULY 23, 1868.

WORSHIPFUL BROTHER THOMAS HOOPER was born in Charlestown on the 16th of April, 1779. Left an orphan at the early age of thirteen, he was brought up in the family of Deacon David Goodwin, one of the founders of King Solomon's Lodge, of whom he learned the trade of carpenter and joiner, and from whom he undoubtedly acquired those principles of uprightness and integrity which characterized his long life. In a recent sketch of the lives of the founders of King Solomon's Lodge, Br. Hooper thus feelingly alludes to his personal relations to this worthy mentor of his youth. He says: "He became the guardian and protector of the orphan boy of thirteen years. He led me with a father's care from youth to manhood. He made me a mechanic. During the nine years in which I dwelt under his roof, never did I witness aught that would derogate from his character for strict uprightness and integrity. He was a man diligent in his calling, fervid in his piety, and honorable in his dealings with his fellow-men."

After completing his apprenticeship, Br. Hooper entered into business with his former master, and carried on his trade for some sixteen years, when, on account of his health, he relinquished the business. He was then for a few years receiver of tolls on the Charles River Bridge, and afterward became connected with the Massachusetts Bank, of Boston, where he remained in a responsible and trusted situation for over thirty-three years. At the age of seventy, he retired from active business with a moderate competence, and, under the shade of his own vine and fig-tree, hand in hand with his beloved spouse, and surrounded by loving friends and relatives, his declining years have passed sweetly and pleasantly along, till now, the gavel of the GREAT MASTER has called him from labor to refreshment.

Br. Hooper was married at the age of twenty-three to Mary Wyer, of Charlestown, an estimable lady, descended from one of the early families of the town, by whom he had fifteen children, seven sons and eight daughters, of whom three sons and three daughters are now living, together with thirty-three grandchildren and thirteen great-grandchildren.

Our brother was initiated into Masonry in the year 1800, in King Solomon's Lodge, and admitted a member of the Lodge in 1801; was elected and served as Secretary in 1805, 1806, and 1807; Worshipful Master in 1812, 1813, and 1814; was elected an Honorary Member in 1816; and continued his visits to the Lodge until within a year or two of his decease.

Br. Hooper was one of the Charter Members of St. Paul's Royal Arch Chapter, of Boston, of which he was made an Honorary Member in 1867. He was also the leading petitioner for the Dispensation for the Royal Arch Chapter of the Signet, of Charlestown.

Freemasonry was to our brother his dearest association outside of the family circle. His Masonry was of the heart, true and faithful, through good report and through evil report. He stood by the Institution, in days when, to do so, required a degree of moral courage which we in our day wot not of, and cherished its principles to the day of his death. He was ever ready with counsel and advice for a brother's ear; and this, from his long experience and truthful promptings, was always sound and valuable. The writer is greatly indebted to him in this respect, and it is a gratifying reflection, that in all matters of importance connected with our Institution, he has acted in accordance with the views and advice of his beloved and venerable teacher.

Br. Hooper was a man of marked decision of character. In politics, he was conservative; in religious matters, liberal and charitable; having, however, a great dislike to creeds and dogmas. Firm in his simple faith, his religion was all that Masonry demands of its votaries, — a faithful trust in the Great Architect, and charity to his fellow-men. Being asked a day or two previous to his departure, whether he saw any reason to change his religious views, he replied, in a voice which age and sickness had not apparently weakened, — "NO, I TRUST IN GOD!" And thus, through life, *he followed his* CONDUCTOR, *and feared no danger.*

His habits were frugal and unostentatious, and his pleasures those of a social rather than a public nature; although he was always happy to meet his brethren and friends in social intercourse, and to contribute his quota of pleasant anecdote and good counsel. He was fond of poetry and music, in both of which he was no mean proficient in composition. His memory was remarkable, and his conversational talent in this connection was a fund of never-failing interest and instruction to his hearers. Living as he did cotemporary with those who rebuilt his native town after its conflagration in the war of the Revolution, he has been able to place upon record many valuable reminiscences concerning their lives and character. In knowledge of the early history of Charlestown and of her ancient landmarks, no one is left to fill his place.

In addition to the faithful performance of his masonic duties, Br. Hooper served the town many years as one of the selectmen, a portion of the time as chairman of the board, and afterwards as alderman under the city charter, the duties of all of which stations he so discharged as to meet the approval of his townsmen.

And now, in the fullness of days and honor, from no apparent disease, but simply from old age, and the natural decay of the vital forces, with speech and senses retained to the very day of his death, at the ripe age of eighty-nine years, he has gone to rest with perfect resignation and trust, — so peacefully that the watchful eye of affection at his bedside knew not of his going, — leaving besides the descendants already enumerated, the beloved companion of nearly threescore and ten years of his journey of life, who ministered to him faithfully in sickness and in health, and who now at the advanced age of eighty-five, in the enjoyment of tolerable health, awaits with patient resignation the signal which shall summon her also to the great gathering of all living.

The funeral obsequies of our late brother were held on Sunday, the 26th inst. Services were performed at the Unitarian Church, by the pastor, Rev. Dr. George E. Ellis, assisted by Rev. Br. Oscar F. Safford, of the Universalist Church. The church was filled with the friends and fellow-citizens of the deceased. The city council were present in full numbers, and the masonic fraternity attended to the number of about three hundred. Besides King Solomon's Lodge, there were present R.W. Brother Charles W. Moore, Deputy Grand Master, and R.W. Brothers A. A. Dame and S. P. Oliver, of the Grand Lodge; St. Paul's Royal Arch Chapter, the Royal Arch Chapter of the Signet, and large delegations from Henry Price Lodge and from other Lodges in the vicinity. The address by the Rev. Dr. Ellis was peculiarly felicitous, and founded as it was on an intimate knowledge of the deceased, was extremely interesting and gratifying to his numerous hearers. After the services at the church, the body was conveyed to the Old Cemetery, preceded by the fraternity, and followed by a very large concourse of friends of both sexes on foot; here the masonic burial service was conducted in ancient form. The ceremony was performed by the Chaplain, Rev. Br. O. F. Safford, in a very impressive manner, and the brethren, having dropped the last emblem of respect upon the breast of our departed friend, dispersed to their homes; bearing with them, let us hope, renewed incentives to cultivate the true principles of Masonry, and to imitate the good example of the beloved dead. *So mote it be.* K.

CHARLESTOWN, July 27, 1868.

INCHOATE AND WARRANTED LODGES — THE DIFFERENCE.

AN old and valued brother asks us why we have used the term *Inchoate* Lodges, in contradistinction to those which are *warranted*, or as is too commonly but improperly termed chartered.

We cheerfully comply with his request by answering: — An inchoate Lodge is but a Lodge in embroyo, generally termed under Dispensation. It bears *eggs*-actly the same relation to a Warranted Lodge that the ovicular and calciverous receptacle of gallinaceous vitality does to the chicken after it has freed itself from its limaceous prison.

We trust we have made ourself understood; if not, we will only add, that should an inchoate Lodge misbehave itself, so as to become unworthy to receive a warrant, it would not be unlike an addled egg, devoid of vitality. — *N. Y. Courier.*

ANTI-MASONRY.

There is direct, unqualified, or concealed antagonism to all that is good. Anti-Masonry is a virulent, inconsistent, and corrupt antagonism to good principles, eminent men, and to virtues and charities which seek neither concealment nor notoriety.

It unblushingly avows perjury as its chief minister, liars as its chief dependance, persecution, division, and strife as its chief means, and destruction as its chief end.

Like the serpent in Paradise it corrupts the pure, seduces innocence, and preys upon the weak. No matter how many admonitions conscience may interpose — how manifestly the peace of society may be disturbed — how hate and malignity may fester and grow — no matter how its doctrines may lead to anarchy, disintegration, or despotism, anti-Masonry is a part of the machinery of antagonism to all that is good, and can find somebody impelled by love of money, notoriety, or revenge, to commit crime, to oppose what is pure, to assume the appearance of good, and, under their false concealment, to perpetrate mischiefs and wrongs, and conceal or defend crimes. Of such characters within our own fold we have something to say by and by; we are dealing now with those without.

In every community there are persons — sometimes reputable, sometimes not so — with whom opposition is an element. To such persons Masonry, like nature, is a profound mystery, and to all mystery they are opposed. Let the processes in vegetable, animal, or human growth be explained upon the most scientific principles through the laws of chemistry or philosophy, yet these opposers will find arguments to combat solutions clear to the commonest minds. Let the consequences of intemperence, irregular living, pernicious habits, or disregard of plain economic or vital laws be ever so vividly and clearly portrayed and demonstrated, yet these same persons will be found to justify, defend, excuse, or apologize for one, other, or the whole of them.

Go through every grade of society where any toleration is permitted, and this element of opposition will be found. If opposition to Masonry was based upon any regular system of principles — or upon any principle which could be fairly met and argued, it would be more endurable, and be likely to win some respect. In the anti-masonic fury of 1827, men were influenced by passion, and reason and argument were powerless. A few used the excitement to advance themselves, and then threw it aside. But now there is no excitement, and truth is the weapon that must win.

We shall speak of President Blanchard because we know him, but our remarks are intended to be general in regard to anti-Masons of high, middle, or low degree.

The President has made a little notoriety for the pleasant town of Wheaton, in Du Page county, has contrived to let it be known that he is President of a college, the chief plank of which is anti-Masonry, and also to make himself the

head centre of a tribe of gypsies, whose chief occupation seems to be, to retail ghostly stories which have long since ceased to frighten or amuse, to sing songs of Jubelo, which years ago were discarded from the comic rhymester, and to repeat stale jokes which the circus clowns have been compelled to abandon. Indeed, a full complement of actors, a complete choir, and a choice selection of clowns, could not draw enough to pay for the gas! The President must have a hobby, and, having some ability, his hobby is somewhat attractive at first, but, with a persistence worthy a good cause, the President whips, drives, and rides his animal without natural food until it dies. He is soon astride of another. In Galesburg and Knox county, his nags were eccentric, or solemn. He fought the Baptists up to a power. His opposition to the Universalists founded Lombard University. Striving to make Congregationalism *the creed*, he violated its great principles of toleration to such an extent that Presbyterianism developed all over the county. The Christians — Campbellites — set up for themselves at Abingdon, and the Methodists followed suit, and now the Episcopalians are doing the same in Knoxville. We are confident that Knox College might this day be the leading university in the West, without a rival in Knox county, but for his insane opposition, intolerance, and persecutions. The fruit of his anti-masonic labors are to be seen in three Lodges, one Chapter, and one Commandery in Galesburg, and nine other Lodges, two Chapters, one Council, and the bodies of the Scottish Rite in Knox county. And right under his nose is one of the most prosperous Lodges in the State.

In his assaults upon Masonry, the President is given to fiction and mis-statements, utterly indefensible in one occupying his position. The intelligent men who act with him in this barbarous warfare, *know* that the President cannot substantiate all his assertions. So furious was he, or some one of his coadutors at Pittsburg, that it was asserted that Mr. Johnson would be acquitted through the influence of Masonry. What are the facts? Senators Trumbull, Fowler, Grimes, Henderson, Van Winkle, Fessenden, and Ross, Republicans, voted for his acquittal. None of them are Masons, while Senator Yates and several others, who are Masons in the Republican party, voted for and urged his conviction. Three, if not more, of the Impeachment Managers were Masons.

Such men as President Blanchard and his Pittsburg confreres, never build up. They pull down or obstruct. The whole career of President Blanchard at Galesburg shows this, in his futile attempt to remove Professor Gale, to crush out Masons, prevent enlargement of other sects, and emasculate toleration.

No one will deny ability to President Blanchard. He has too much to be in any sense excusable for his assaults upon the purest men of any age, and upon principles which have withstood the ravages of time, especially when attempted to be maintained by what is untrue. The President's main weapon seems to be, that the forms of prayer laid down in the masonic manual are not Christian, To this we answer, that in the sense of his interpretation, the Lord's prayer is not Christian. But the objection to the prayers used in Lodges, can be as well urged by Mahometans, Jews, and heathens as by Christians. No prayer would be satisfactory to these bigots, unless it expressed each one's individual views, and was stuffed with petitions to distroy all who disagree with them. If the editor of the "American Baptist" had uttered a word about immersion or close communion — if the Presbyterian brother at Oberlin had signified his preference for a representative government, President Blanchard would have emptied a whole drug shop upon them. And so it goes. Destruction, defamation, ruin, and demoralization was all that was accomplished by the crusade of 1827. Since that storm subsided, Masons have gone on in the even tenor of their way. They have built halls, asylums, and school-houses. They have encouraged industry. They have developed science. Masonry changes no man's views. It presumes to find a man with a good character, fixed principles, and noble aims. It communicates intensity, power, and method to them. Masonry is often imposed upon in the character of its initiates, but she labors and goes onward the same. Her principles and her work are for all time — the results will be revealed in eternity.

Masons, as a class, are representative, considerate, progressive men, in societies, business, learning, church, and state. The Baptist, Presbyterian, Methodist, Congregationalist, or any one of any other Christian sect, is all the more so upon becoming a Mason.

The same is true of politicians, professional men, tradesmen, or the various occupations in which men are found. Is a church, college, school-house, asylum, or public building called for? Masons hands are in it. Is relief for the poor, the suffering, or the unfortunate called for? Masons move in the matter. Is something to be done to root out evil, and accomplish salutary reforms? Masons aid in it.

We doubt much if President Blanchard has ever been engaged in any public matter without the aid of Masons, and if he would speak frankly he would say they were the most efficient and reliable of his supporters, and worked with a view to results. — *Trowel.*

THE LADIES AND MASONRY.

[From an address delivered at Memphis, Tenn., by Br. A. J. WHEELER, on the 24th of June last]:—

"Should I not attempt to say something gratifying to you to-day, I fear even my brothers might forsake me, and my efforts this day be cast into oblivion. [Laughter.] How mortifying to a young man after oratorical honors! Better that a millstone, was about his neck, and fifteen of his children depending upon a precarious support, than be under such a weight of obloquy. To the good Mason a true woman is the most respected creature of God's creation. Most all of the duties and obligations that pertain to us as Masons, one to another, also pertain to us in our obligations toward you. Shall we then call you Heroines of Jericho, Good Samaritans, Morning Star-ites, Mason's Daughters, and all the names of petty side degrees that are so ridiculous and absurd when compared with Masonry? Side degrees, ladies, were manufactured to gratify woman's anxiety and curiosity. They have no connection with Masonry proper, and resemble it as much as the lightning bug does the sun that shines above us. What signifies side degrees when Masons themselves think so little of them that they rarely confer them or receive them? Take this vast assembly of Masons, and I doubt if you would find ten that had received the degrees I mentioned. Only think of some of these young men that I see around me examining you young ladies in Masonry. In finding the word they would lose sight of it in your flashing eyes. [Laughter.] In receiving the grip the hand would remain too long in close embrace. "Lead us not into temptation" applies as well to these little side shows in Masonry as anything I know of connected with the Order. [Renewed laughter.] Solomon, with his thousand wives, knew better than to create these little bubbles, and left it to the greater wisdom of the present day to multiply and destroy them. Do you ask, then, how you shall ever apply to Masons when in distress? I answer, come to them with pure hearts and clean hands, and with an honest face and voice tell them your true situation. Take with you, if you have it, your husband's father's, or son's diploma, or even this emblem of innocence, as a proof of your integrity. No *Mason* will turn a deaf ear to your appeal; and if worthy, and he is able to assist you, he will not turn you unsatisfied away.

"A WORD IN SEASON."

"GUARD well the door," appear to be words of greater import in Masonry than ever before in our day and generation. To the Blue-Lodge in Masonry do I particularly address these remarks, for the heart and soul of Masonry are contained in the Blue-Lodge degrees. Place your standard high, read your old constitution, and you will gradually go back to those old landmarks and standpoints that made a Washington, a Franklin, a DeWitt Clinton, and a Jackson proud of their connection with the Order. Yes, back, back to those good old days when to be a Master Mason was to receive and be worthy of all the higher degrees that are now conferred in a Chapter and Council. Masonry, as I believe, is again nearing the verge of another revolution. She is to pass through as great trials and punishments as those connected with the Morgan period. New issues are now arising; the spirit of intolerance and bigotry has renewed its hold; anti-masonic meetings are being called in various sections of the country. A few weeks ago this clerical, bigoted crew, to the number of two hundred, assembled in the smoky precincts of Pittsburg, anathematized our Order, and procribed their members from belonging to our Institution. The ball has commenced rolling, and in a few years may increase until you see the lukewarm, the ignorant, the bigoted, and the timid deserting our Lodge-rooms, leaving only the staunch, true, and faithful to hold up the standard. Thus Masonry purifies itself. Politics, that bane of Masonry, is occasionally creeping into our Lodges, disgracing the man and the Lodge that is influenced by it.

Indiana.—We learn from the masonic department of the "Home Advocate," at Indianapolis, that the membership in the Lodges in Indiana, in 1866, numbered 18,265; in 1867, up to January 1st 1868, 20,124, showing a net increase of 1858, and all paying members. He also showed us, on his Return, the amount of work done in the different Lodges, which is proof positive that no masonic "Torpidity," exists in this Jurisdiction. With the exception of two Lodges under Dispensation, all have done good work. There were 2,283 who received the Degree of E.A. 2,261 passed, and 2,287 raised to Degree of M.M. This speaks well for the Craft.

Provincial Grand Lodge of New Brunswick, installed June 25, 1868. A. M. McKay, Grand Master; W. T. Parsons, Deputy Provincial Grand Master; T. H. Ridley, Substitute Grand Master: T. McKenzie, Senior Grand Warden; Robert Dicks, Junior Grand Warden; John Bemister, Grand Treasurer; Prescott Emerson, Grand Secretary; William P. Munn, Grand Clerk; John Prince, Grand Chaplain; Alexander Graham, Senior Grand Deacon; E. L. Moore, Junior Grand Deacon; John P. Fox, Grand Architect; W. D. Morrison, J. N. Finlay, Grand Stewards.

Japan.—The Brethren at Yokohama, French, English, and American, with deputations from Hong Kong, and neighboring ports, held a grand celebration at the former place in July last. The banqueting hall was beautifully decorated with the flags of the different nations represented, and the occasion seems to have been one of great cordiality and fraternal sympathy.

More Toys for Females.—We learn from one of our contemporaries, that Rob. Morris, some time last summer issued a Circular, in which, he announced the fact, that he had added to his Eastern Star degrees, another arrangement of Androgynous Degrees, which he called the Daughter's of Zelophehad—Zelop-he-had. He will probably bring back with him from Jerusalem, some other concoction, with high sounding Eastern title.—*N. Y. Courier.*

Caution.—We are informed that a person of the name of Jacob W. Brown, who was expelled by Meridian Lodge, Meridian, Conn., in 1861, is in the habit of visiting Lodges in this jurisdiction. He is an impostor.

Grand Orient of France.—The official Bulletin of the Grand Orient for June, announces the recognition and reception of the Ill. Br. Poulle, 33°, as the representative of the Supreme Council of the Northern Jurisdiction of the United States, residing at Paris.

An Old Firm in New Quarters.—Messrs. Pollard & Leighton, who were obliged to vacate their store in Court street on account of the improvements now taking place, have located themselves in that very centrally situated store in Studio Building, which forms the corner of Bromfield and Tremont streets. Their new store is admirably adapted for their special business, and the old reputation of the firm will be extended now that they have ample space to display their fine stock of Masonic, Odd Fellows', and other society regalia, and their Army and Navy Equipments and Theatrical goods. Their facilities for supplying any demand in either of these departments is unsurpassed, while their promptness in filling all orders at moderate prices has become known to their numerous customers in all parts of New England.

The Galaxy.—The August number of this truly excellent illustrated Magazine is before us, and contains, as usual, many pleasing as well as instructive articles. They are of great variety and exceedingly well written. "A Journey through Mongolia," which well illustrates the customs of the people and also contains a fine description of the country; "A few words about the Nerves"; "Words and their uses," an article which should be carefully read by all who desire to understand as well as speak or write the English language correctly. Its lighter reading consists of "Buchdale," a continued article from the pen of that excellent writer Marion Harland; "Kit Grale;" "Saved by a bullet," &c. Its departments entitled "Driftwood" and "Literature and Art," contain several interesting pieces by the Editors. The work is a credit to the periodical literature of the day, and we trust is well patronized.

A clique in a Lodge is like a skeleton in a house. It has a chilling effect upon the mass of the members, and causes many who would otherwise take an interest in Lodge matters to absent themselves from Lodge meetings and ultimately throw themselves into the ranks of the unaffiliated.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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MEETING OF THE SOUTHERN SUPREME COUNCIL, 33°, AT ST. LOUIS.

We have stated elsewhere that the Supreme Council, 33°, for the Southern Jurisdiction of the United States, will hold a special convocation at St. Louis, in the second week of the present month. It will consequently be in session during the meetings of the Grand Chapter and Grand Encampment of the United States, both of which Bodies commence their triennial sessions at that place, on the 15th instant.

In view of this fact, and of the favorable opportunity which it offers, the Supreme Council for the Northern Jurisdiction, at its late meeting in New York, appointed a committee of its own Body to confer with the Southern Council, and if possible, to adjust the boundaries of their respective Jurisdictions. The question is an important one, and can probably be settled only in a spirit of compromise, there being no definite or fixed lines to govern the deliberations on the subject. The country has outgrown the original Geography of the Rite, and outrun the wildest imaginings of its authors. Several attempts have heretofore been made to determine these boundaries, but they have not led to any satisfactory results. The time however has come when, if ever, they must be definitely and permanently fixed, and this can now be done without difficulty, if approached in a spirit of compromise, and with a single reference to the present condition and future welfare of the Order. From the high character and intelligence of the Committee of the Northern Council, and the friendly relations which subsist between the two Bodies, we have no doubt that it can be so approached. The geographical lines of the country are so fully defined, that the committee will not be materially embarrassed in determining with sufficient accuracy, the status of any new States into which the Territories may be cut up, or of the Territories themselves. Any suggestion here as to the terms of settlement, would, in the present condition of the question, of course be out of place and indelicate. It is not, however, improper for us to say, that both Councils have on various occasions in past years, felt the inconvenience, not to say vexation, of a want of a proper understanding of their respective rights of jurisdiction; and we may add, that this inconvenience is at the present time pressing itself with much urgency upon the attention of the brethren of the jurisdictions, who are so located as to feel most directly the almost unavoidable consequences of the evil.

There are doubtless other questions in the economy of the Rite, of equal importance to both Councils, which might, perhaps, with propriety receive a preliminary consideration at the approaching meeting; for it has rarely happened in the past, and may not soon happen again, that an occasion has offered when so many of the distinguished members of both Bodies are afforded an opportunity to come together, and consult in person on matters of mutual interest and importance to the general welfare of the Rite. We are not prepared to submit any specific suggestions in this particular, for that would require more investigation and thought than we are able at present to bestow upon the subject. Besides, the necessary facts for a proper consideration of the matter can be much more thoroughly and satisfactorily elicited by free inquiry and personal conversation among the members, than by any reference to published documents or vague rumors. This, however, is true to a certain extent only, and does not apply to the Constitutions and official documents of either branch of the Order. These are open, and whatever discrepancies exist, can be readily ascertained by comparison. It is undoubtedly true, that in this country, at least, and in the present condition of the Rite, there should be as great a unity of opinion, and as perfect a uniformity of practice, in all respects, whether judicial or ritualistic, as are attainable. There is strength in both, and it may be needed.

We have said that we are not prepared to suggest any particular point for the consideration of the committee, as such, or in connection with the brethren of the Southern Council. Inasmuch, however, as the Northern Council, at its recent meeting, referred the whole subject of the Ritual to a special committee, for inquiry and comparison, and as it is probable that a portion of that committee may be present at the meeting in St. Louis, we may be permitted to express the hope that the subject may be brought to the attention of the Southern Council, and that, if possible, there may be such a modification of the existing formulas, as will remove from them all cause of uneasiness that may be found to exist, and that a greater and more satisfactory uniformity may be produced.

There is one other point on which we desire to say a few words, and to which we invite the particular attention of the members of both Bodies, for it is one in which they are to act with decision and firmness, and about which there ought not to be any difference of opinion, or at least not of practice. We refer to the question, How far and to what extent the penal laws and disciplinary powers of the York Rite, are to be recognized in the Proceedings and Decisions of the Scottish Rite? The question is one of importance; and in respect to the legal bearings of which, wide differences of opinion exist among intelligent brethren of the Rite; which differences, if unreconciled, may lead to serious misunderstandings and embarrassments in the more general masonic relations of the Councils. We do not doubt, therefore, that the members of both Bodies, when the subject is brought to their notice, will see the necessity of placing the matter, by official action, beyond the possibility of misapprehension or doubt.

We do not propose to argue the question here, or to express any opinion in relation to its legal bearings. It is better that such an opinion should come with the sanction of official authority. It may not however be improper to add a few words by way of illustration.

It is hardly necessary for the information of any intelligent Mason to say that, within the last century and a half, *Ancient* Freemasonry has been interpolated upon by the addition of innumerable ceremonies called degrees, and the invention of strange legends, more or less plausible, grotesque, or incomprehensible, adapted to them; nor that these degrees and ceremonies have been classified and cut up into distinct systems or *Rites*; all taking the three original degrees of Ancient Craft Masonry, as the foundation of the superstructure to be erected. The most important and most universally practised of these Rites, are the *York* and *Scottish*, or Ancient and Accepted. The latter, like all the rest of the modern Rites, assuming control over the three original degrees, and appropriating to itself a considerable number of philosophical and historical degrees, then floating about the Continent of Europe without any particular head or government, organized the Scottish system as it is now known and practised wherever Freemasonry is recognized and cultivated. The former originally consisted of but three degrees, and knew nothing about *Rites* of any kind, — using the term in its present signification. But in an evil hour it appropriated to itself, or permitted others to incorporate upon it, certain modern degrees, with which it had no natural affinity, and for which there was no excuse or necessity. The effect was to place it on an equality and in the same category with the modern Rites; and it now has attached to it, not thirty-three, but thirteen degrees, divided into four classes, and denominated "bodies of the York Rite," with a fair prospect of an increase. These four classes, being constituents of the same Rite, are of course subject to the general laws which govern that Rite; or, in other words, to the general laws and usages of the York Rite, repudiating and denying the authority of the laws of any other Rite as applicable to itself. And this is proper. To admit the superior authority of another Rite, would be to subordinate itself to it. No York Mason would for a moment submit to such a degradation. And this is the precise ground occupied by the Scotch or Ancient and Accepted Rite. It is also the precise point, and the only one which occurs to us, where it is possible for a collision to arise between the two Rites. In explanation of this claim to independence of the former Rite, we copy from the "Treaty of Union, Alliance and Masonic Confederation," adopted in Paris in 1835, as follows, — "Different Rites naturally produce different powers which govern them, and each Rite is independent of all the others." "The action of the power of a Rite, whether dogmatic or administrative, cannot legally extend, except to the Masons of that Rite, obedient to the jurisdiction of that power." Now let us apply these principles, and ascertain if we can, what would be the practical effect of them. Suppose a member is removed from Masonry by a Lodge of the York Rite; what would be the effect? Undoubtedly to remove him from every Masonic Body recognizing the laws of that Rite. But how would it affect his connection with another Rite? If to remove him, then he is clearly removed, not by the laws of that other Rite, but by those of the Rite under whose authority the Lodge acted. What then becomes of the independence of the former Rite? Carry this application one step further, and it will be seen, that while it is in the power of a subordinate Lodge of another Rite to terminate the *ad vitam* membership of a member of the Supreme Council, or to remove its Commander from his office, it is not in the power of the Supreme Council to unseat the humblest member of any Lodge in the country. Where then is the equality, and where the reciprocity? Who are the masonic peers of a member of the Supreme Council?

But as we have already said, it is not our intention to argue the question. There are two sides to it, and either of them is fertile enough to furnish material for an argument; one of them only however can be right; and which one that is, we think to be a matter of sufficient importance for the sister Councils to determine.

THE LODGES OF OUR FEDERAL CAPITOL.

THE long entertained wish of visiting some of the Lodges in our Federal Capitol, has just been gratified. The few days I spent among them will be long remembered as among the most pleasant of my masonic life. The situation of Washington, and its relation to the other cities of America, offer the brethren of that jurisdiction advantages which the rest of us know how to appreciate. Being thrown in daily contact with Masons of almost every other jurisdiction of our country, the zealous Mason is constantly *posted* on all those little questions that agitate every Grand Lodge, and which, from their peculiar relation to the unwritten forms of our Order, cannot be published in the General Proceedings. Their central relation makes them familiar with the ruling masonic heads everywhere; for *the* Mason visiting Washington never fails to visit her Lodges. I had the pleasure of seeing Masons from North, South, East, and West; the mechanic, the farmer, the politician, the churchman, the statesman, and from almost every walk and profession in life. Coming from their distant homes, each, engaged in the pursuit of some special object, would lay aside for the moment the cares and wiles of every day existence, and gather in our close joined band around our common altar, renewing the vows of "Darkness made Light," extending to each other the hand of Love and Faith, encouraging and consoling, strengthening and supporting. It was a picture for the Anti-Masonic Crusader to study. I thought of his futile efforts as I gazed on the little band, the representatives of yet other and larger bands here, there, everywhere, which make up the large *Universal Brotherhood*, and thought him like the winds of the sea into tempest wrought only to imperil the weak craft tempted beyond her moorings, while the strong was yet stronger in her nerved strength at the expected danger, knowing that again the waters would be placid, the harbor reached in safety, while the prisoner — broken tyrant — would again be bound and lashed down in his cave by the hand of Him who ruleth over all. *Masonry cannot be destroyed until the world and the human* *heart are both revolutionized.* The attempt is but a rebellion against the laws of High Heaven. God has commanded, and earth must obey. He has instituted and He *will* care for.

Within the corporate limits of Washington City there are two Grand Royal Arch Chapters, one Grand Lodge, two Commanderies, sixteen Lodges, and five Chapters, — twenty-six Bodies in all. I had but a short time even to examine into their system of Blue Masonry. Capitular and others I could only judge of by the zeal manifested in the Lodge. This was certainly of "favorable report." The Lodges are well attended — the halls generally filled to overflowing — work always on hand, rooms neat, pleasant, and well fitted up, and behavior in Lodge-assembled most creditable. I wish some Lodges I know of could only witness the last fact. On Friday night of my stay in the city, I visited St. John's No. 11, which meets in Central Masonic Hall. The Third Degree was conferred on a Fellow Craft, and the work practised I took to be that of Thomas Smith Webb, as taught by and descended from Br. Gleason, formerly of your Grand Jurisdiction. Many inaccuracies which I have seen elsewhere, were here *squared* and the general line of correctness well followed. This is due, no doubt, to the present and past administrations of that great and good Mason, Br. B. B. French. Oh, how my heart warms towards him, at even the bare mention of his name! May his name and good deeds be as undying as the cause he advocates, and may a kind Providence spare him to us for years and years to come. May God bless him.

Br. J. H. Russell, W.M. is S.G.W. of the Grand Lodge under Br. French, and Br. C. W. Hancock, S.W. is G.K. of the Grand Chapter. To both of these brethren we are indebted for their truly masonic kindness and politeness, and bid them God-speed in their work. After much inquiry I learnt that but few masonic papers, comparatively, were taken in the city, probably not more than three hundred at farthest. Why, Br. Moore, is it that Masons pay so little attention to their current literature? Every where I go, I find this same apathy amongst the brethren. "Do you take a good masonic periodical," I ask, "No; I have often thought I would but somehow I haven't." And as it is, put off from time to time till the man dies without knowing "*his duty.*" It is lamentable, but it is so often true. I wish you would send to each of the three officers of every Lodge in Washington city, a copy of your Monthly, and ask them to aid you in its circulation. There are about 2,500 Masons in the two cities, could not one third be induced to subscribe at your lowest club rates? I think so. PHIL. W.

RALIEGH, N.C., July, 1868.

THE LATE BR. ROBERT B. HALL.

THE following Eulogy on the life and character of our late distinguished brother, Hon. ROBERT B. HALL, of Massachusetts, was delivered by appointment before the Supreme Council, 33°, at its late session in the city of New York, June 25th, by R.W. Br. WINSLOW LEWIS, of this city. It is a just and beautiful tribute to the memory of the deceased.

There is nothing more trite than the saying, and nothing more solemn than the conviction, that death comes unavoidably to every one. It is the impress forced on all, that the loving ligatures which bind us together, whether by consanguinity, or friendly relations, or associated connection, must be severed, and thus —

> "By sudden death, or slow decay,
> Our social comforts drop away."

Still, it is the fond hope of every one to leave his memory to be treasured by some, when he has passed away, and to breathe that last aspiration, "Non omnis moriar." All cling to the heart's affections, even when that heart is to be soon still forever. It is the "ultimum moriens."

> "On some fond breast, the parting soul relies,
> Some pious drops the closing eye requires;
> E'en from the tomb, the voice of nature cries,
> E'en in our ashes, live their wonted fires."

Under the sobered realities which have pressed on our fraternal hearts, by bereavements which have deeply touched our affectionate remembrances, we have congregated as a "Lodge of Sorrow." Amid the cares and activities of the outer world, we have set apart and dedicated ourselves in our sacred retreat, to pay our tribute to the memories of those who are no longer with us in the body, but spiritually, we fondly trust, dwellers in the happy lands, still hovering over us.

To me has been assigned the preparing of a memorial of our late Ill. Br., the Hon. Robert Bernard Hall. If my brain could correspond, in its efficiency, with the dictates of my heart, there would be no want of language to portray the brilliant characteristics which distinguished our departed associate; but mental infirmities, and the physical influences of age, have precluded the power of rendering that homage to a memory so dear to each of us; and, therefore, all that I can offer is a transcript from the records of the press, the private communications of the family, and from the personal fond recollections which cluster around my heart.

We surely, as brothers, "have no heart to search the brilliant record just closed, to find that from which we might differ, or draw any frailty from its dread abode."

Ill. Br. Robert B. Hall was born in Boston, Jan. 12, 1812, graduated at Dartmouth College, and studied for the ministry at the Yale Divinity School. He soon visited Europe, where he remained two years, and made the acquaintance of many of the notables of England, among whom particularly was the late Richard Cobden, who was his warm personal friend, and with whom he resided as a welcome guest. While in England, he attracted attention as an eloquent speaker, and preached to numerous audiences in London. The circle of his friends was large, embracing distinguished scholars and statesmen, with some of whom he continued a pleasant intimacy and correspondence through life. In Europe, he cultivated and enlarged his taste for architecture, particularly the ecclesiastic, and his knowledge of the mediæval period was rich and deep; his esthetic fancy and power was evinced in his brilliant descriptions of what he saw and deeply appreciated. All the domain of high art, the rich legacies of classic ages, the great productions of more modern days, all were garnered in his artistic treasury, and described with great force and excellence. On his return, he was settled at Plymouth, Mass., in the twenty-sixth year of his age, as pastor of the Pilgrimage Church (Orthodox). He was immediately recognized as a preacher of unusual talent, and at once took rank as one of the leading clergymen of his denomination; but his views led him early to the Protestant Episcopal Church, in the ministry of which he labored for several years with marked distinction. In 1855, he was a member of the State Senate, and soon after (almost immediately) was elected to Congress from the First District. He served as representative four years, and, although part of the time in poor health, he took a high position as a prominent and able debater. Though his speeches, made in the discharge of official duties, demonstrated his remarkable abilities, it was, perhaps, in occasional addresses and orations, that some of his finest efforts were made. As the slow-winding procession bore his body to its rest in the beautiful shades of Oak Grove Cemetery, in Plymouth, many were reminded of his address at its dedication. The exquisite appropriateness and beauty of his language, on that occasion, were but the characteristics of all his public orations. He had a most happy quality of striking the exact key of the occasion, and no word or sentiment escaped him that could jar upon the finest sense of fitness. His last public oration was made in Boston, at the laying of the corner-stone of the Masonic Temple, and was a finished production which elicited the admiration and enthusiastic praise of a most exacting and critical audience. His style was fluent, graceful, and often effectively eloquent. The well-formed sentences seemed to flow as rapidly and naturally in his extemporary efforts as in the finished orations, always surprising and delighting his hearers with both the brilliancy of his thoughts and the beauty of his language.

His conversational powers were no less remarkable. Of a highly cultivated taste, and his mind richly stored with a great variety of information, from which he drew at will, he was a most delightful companion. With ready sympathy for the humblest, his genial words and manner will be long remembered by many whom they have encouraged in the struggle of life, for he was a man of most noble and generous impulses, and a heart ready to benefit others, both by word and deed. He was a representative of the graces and courtesies which constitute the "true gentleman." All are not *men* who wear the human form, and of these forms the epithet of a "true gentleman" is to be applied justly to a few. To constitute this high characteristic is not essential to have the fine physical contour, the physical graces; but the greater possession, the internal excellencies, the "mens divinior," the polished soul, the compassionate heart, devoid of all selfishness; that enlarged charity which "thinketh no evil, but rejoiceth in doing good to all"; that glorious emanation, well expressed in the epithet, "a good soul"; the one earnestly and keenly alive to all the cheerful, pleasant amenities and humanities of the world. Such qualities constitute the "*true man*, the *true gentleman*." Of these high qualities, he had both the physical and intellectual.

Such a one was our buried friend and brother. This tribute to him is justly due to his memory, for I would not enforce the perfections of any one at the expense of verity and consistency.

With such an organization, it would be superfluous to add that his home was the abode of domestic affection and bliss, of all the elegant and refined excellencies which a cultivated taste and mind would seek to acquire. Among his friends and neighbors he was ever welcomed, respected, and loved.

His departure was sudden. He died of apoplexy on the 15th of April, but the premonitions had been evident and experienced for several months.

The funeral cortege was large and imposing, and every brother felt that on dropping the acacia on his grave, it fell on a spot where a true Mason rested. They could not but indulge the aspiration and certainty that brotherly affection ends not here, but that kindred spirits must meet again, for—

"Is it not sweet to think, hereafter,
 When the spirit leaves this sphere,
Love, with deathless wings, shall waft her
 To those she long hath mourned for here,
Hearts, from which 'twas death to sever,
 Eyes, this world can ne'er restore,
There, as warm, as bright as ever,
 Shall meet us, and be lost no more."

We are here to commemorate our late Ill. Brothers as Masons, as particularly distinguished in their relation to a Rite which is pre-eminently dear to us, and which is commended to our sensibilities as embracing all that is sublime, impressive, and effective in its teachings and observances.

Our Ill. Br. Hall possessed all the high qualities which are necessary for the due appreciation of these degrees of the Ancient and Accepted Scottish Rite. Their history and connection, their ritualistic formalities, their imposing, solemn, and impressive ceremonies, their teachings to the heart and soul, all were deeply engraven on his mind. He was truly "the bright Mason," *par excellence;* not in that common sense applied to him who has the verbiage merely of the Order, one who can repeat the words only, without feeling or impress, but in that exalted sense where brightness is accompanied by mental brilliancy, where the refined taste and intellect lend their influence to enhance the value of language, and tend to engrave on the heart and the conduct of the recipient what is meant by Freemasonry.

But the end has come to these and all those high qualities which distinguished him here. Let us all, then, endeavor to act well our parts here, to do all that our sacred relations teach. Remember the bond of our connection and its duties, that we belong to and are bound in the strong ligature of a sweet brotherhood of no ordinary tie.

> "Oh! my mortal friends and brothers,
> We are each and all another's,
> And the soul that gives most freely from its treasure hath the more!
> Would you lose your life? you find it;
> And, in giving love, you bind it,
> An amulet of safety to your heart for evermore,"

Like,

Requiescat in pace.

THE INITIATION OF WOMEN.

Our French Brethren are full of whims, or at least some of their Lodges are so, and give the Grand Orient a great deal of unnecessary trouble to keep them straight. The latest movement is in favor of the initiation of women, originating in the *Loge la Travail* at Paris. The matter was brought before the Grand Orient, and while under discussion, and on a motion to refer, Br. Cauchois said:—

"To refer this opinion to a Committee, would be to acknowledge that there are doubts in the mind of the Council, whilst that none of its members, no sober Mason, can believe that women can participate in our mysteries; when by exception they are admitted into our Temples, it is at a session of *White* Masonry, that is to say, Masonry *de fantasie*."

Br. Lordeux added:—

"I go further than Br. Cauchois, who says that White Masonry is a Masonry *de fantasie;* I affirm that all Masonry *de fantasie* is a work of demolition. The masonic idea is clear and full, but to comprehend it and apply it with safety requires serious and well organized minds, operating in the fullness of their rights as *men* and *citizens*. This is what the constitution requires. French law and our manners have not accorded to women this superiority. It would be illogical to create exceptional cases; this form, proceeding from the particular to the general, would completely overthrow our masonic edifice. It is a rock we should avoid. Every one sees it. It has often been attempted to render it free to all. The consequences have been deplorable. Too much

stress has often been placed on the best ideas. fanatics have done more harm to the institutions of liberty than its own enemies. Our history is full of these examples. Let us not, then, abandon the general good for the success of some speculative ideas, and let us not limit ourselves to simply voting the order of the day."

The proposition was *unanimously* rejected by the Council. No other disposition could be made of it without endangering the existence of the Institution in France.

"*White* Masonry," referred to above by Br. Cauchois, is a new order of androgynous Masonry, or rather an *old* order under a *new* name, to which women are admitted. Our degree manufacturers and masonic mountebanks will doubtless soon favor us with its introduction into this country.

TRIENNIAL MEETINGS AT ST. LOUIS, MISSOURI.

The Triennial Communications of the Grand Encampment and General Grand Chapter of the United States, will be held at St. Louis, Mo., on Tuesday, the fifteenth inst., and the Bodies will probably continue in session during the remainder of the week. We are not aware that any business of particular importance is to come before the Grand Encampment, other than the election of its officers for the ensuing three years, and the acting upon the following proposed amendment of the Constitution: "Strike out from the Constitution the title 'The Grand Encampment of Knights Templar of the United States,' and insert 'The Grand Conclave of Knights Templar of the United States,' and strike out, wherever they occur, the words 'State Grand Commandery,' or 'Grand Commanderies,' and insert 'State Grand Encampments."'

Our preference would be to retain the original title of the Body. The proposed change would tend to confuse the record, without any compensating good.

The most important question before the Grand Chapter, will probably be that growing out of the formation of the New Grand Chapter of the District of Columbia; and this, though it may present some sharp and embarrassing points, it is to be hoped, will be settled in a manner to give satisfaction to all parties, and thus restore the amicable relations which have heretofore existed between them, without any compromise of principle or improper surrender of official prerogatives. Neither party can desire this, or anything more than is demanded by a fair and just interpretation of the laws and usages which govern such cases.

There are some amendments proposed to the Constitution of this Body which will demand, as they will doubtless receive, the careful consideration of its members. The manner in which they are disposed of may seriously or otherwise affect the future of the body.

We understand that the Supreme Council, 33°, for the Southern Jurisdiction, will hold a Special Session at the same place and at the same time, — a circumstance which will doubtless add materially to the interest of the occasion, as it will bring together a very much larger number of the active and influential members of the Order from different parts of the country. And in view of this probable event, we understand that the brethren of St. Louis have made corresponding arrangements for their reception and accommodation.

We learn also that arrangements have been made with the different railroads to carry the members of either Body from the city of New York and return at half fare ($30), the tickets of which can be had of R.W. Br. John H. Simonds, Grand Treasurer of the Grand Encampment, by addressing him at New York City. A similar arrangement has been made by Apollo Encampment at Chicago, who have tendered an escort from that city to Sir Vincent L. Hurlbut, the M.E. Grand Commander of Illinois, and they invite all Sir Knights to join them, who can make it convenient to do so.

THE PILGRIM'S PROGRESS.

To those, if any, who may be interested in the matter, we announce the fact, that Rob Morris has returned from his clam-digging expedition to the Holy Land. Through the fraternal politeness of Ill. Br. Dazlen, we have placed before us a piece of white composition, said to be a stone from the Temple, but by judges here pronounced to be *plaster of paris*. As a specimen of the twaddle he has furnished one of our western contemporaries with, we take the following extract from the "Voice of Masonry" for July: —

> "*I met Hiram, the widow's son,* at Gebal and elsewhere; to-morrow I shall tread the ground rendered immortal by the feet of Jesus Christ. Sidon, from this point, looks as if it stood in the sea. On the left is a cluster of black Arab tents, once seen never to be forgotten. Here is a group of their women, with their lower lips deeply colored *blue*. What a queer taste; *yet the blue is masonic!*"

Wonder he did not tell us, that as the Atlantic and Mediterranean were *blue*, so ought the Masons claim the right of way over them. Why did he not let us know *how Hiram looked*, and whether he gave him *the true grip a la* MNEMONICS. — *New York Courier.*

EULOGY ON THE LATE REV. AND ILL. BR. H. M. JOHNSON, 33°, OF PENNSYLVANIA.

BY ILL. BR. REV. J. C. HAGEY, 33°.

Before the Supreme Council, 33°, *New York, June* 26, 1868.

Sovereign Commander and Peers of the Realm:

Another gifted and eminent Knight Kadosh has gone from labor to reward. Our Illustrious Brother, Herman M. Johnson, D.D., no longer mingles with us in the celebration of our solemn ceremonies, and his voice is no longer heard in the enunciation of our sacred mysteries; Aheb Aloh and Aheb Kerobo, were nobly illustrated in his whole life, and standing upon the top of our mystic ladder, his example was a burning light. He was born in Otsego County, New York, in the year 1815, and was called to the Rendezvous on high by the Sovereign Commander of all, on Sunday morning, the fifth of April, 1868. He entered the junior class of the Wesleyan University in 1837, and graduated with honor in 1839. He began his career of usefulness in St. Charles, Missouri, was called to the professorship of ancient languages in Augusta College, Georgia, at which place he continued two years; and thence removed to the Ohio Wesleyan University, in 1844, where he continued for six years. In 1850, he took the chair of philosophy and English literature in Dickinson College, which he held for ten years, and vacated it for the presidency of the same institution in 1860. In this position he labored earnestly and successfully until, just as he saw the college entering upon a career of financial prosperity, he was called to enter into rest.

Thus the working years of Dr. Johnson's life were given to the culture of mind — a labor for which few have been more eminently fitted, by natural disposition, by enthusiasm, and by ripe scholarship. Teaching with him was no task work. I can bear testimony that students felt that, in Dr. Johnson, they had a true friend, in whom they could confide their troubles, their perplexities and errors. In social life, he appeared to great advantage, and, as a conversationalist, had few superiors. The dignity and suavity of his manner, his genial flow of spirits, and keen, though always kindly wit, rendered him the charm of the home and social circle. As a preacher, though philosophic and fond of dealing with points of speculative theology, he was thoroughly orthodox, and none could be more simple, or more touching, in speaking on the fundamental doctrines of the Christian faith. The resurrection was his favorite theme. His sermons on "the resurrection of the dead," in the various cities, will long be remembered as masterly specimens of compact argument, clear demonstration, and almost overpowering vividness of description. Those only who were intimately associated with Dr. Johnson could appreciate his kindly spirit, his genial manners, rare conversational powers, and variety of scholarly attainments. His was a richly endowed mind, ready, at a moment's warning, to pour forth its resources of entertainment and instruction. I have heard him, sometimes, in the company of his friends, express his glowing thoughts on some favorite scientific theme with an impromptu spirit and power that made him eloquent.

In the social circle he shone pre-eminently. In Dr. Johnson, Masonry had an ardent supporter. He lived up to its dictates, and loved its principles. At the time of his death he was Grand Prelate of Knights Templars of Pennsylvania, and had served in Blue Lodge, Chapter, Council, and Commandery. Well do I remember the solemnity of his charge, as Eminent Commander of St. John's Chapter of Red Cross Knights, when he inducted your humble speaker into the mysteries of Knighthood, dubbing and creating him Knight of St. John, with appendant orders, nor will I soon forget the felicity and naturalness of his conversation at the banquet of the Princes of Persia, which, in itself, gave a charm to the solemn services which cannot be forgotten.

He was an ardent admirer of the Scotch Rite, and at the time of his death was V.·.Sen.·.G.·.Warden of St. John's Grand Lodge of Perfection, Most E.·.Sen.·.G.·.W.·. of St. John's Council of Princes of Jerusalem, and First Lieut.·.Commander of St. John's Consistory of S.·.P.·.R.·.S.·.

Were there no other, his case would be a triumphant vindication of the fact that a polished scholar and an able divine, can be, at the same time, an enthusiastic Mason and an earnest Christian. Such men are an honor to the world, and make us think better of humanity.

His last sermon was preached in the city of Philadelphia. On his return to Carlisle, he was prostrated with a violent attack of paralysis of the stomach, resulting from a cold. From this he partially recovered, and on Friday, April 3, met the senior class as usual in his lecture room. His strength failing, he said pleasantly and almost gaily, "Gentlemen, you know I have been wrestling with the giant, and, though I have come off victor, I now need rest; so I will bid you all a good morning, and will meet you again next Thursday." As the bell of the college, which he loved so dearly, was inviting the worshippers into the chapel, where he had so often taught the people, on the bright morning of the day of rest, Rev. Herman M. Johnson, S. T. D., gained the victory, and entered into the "rest that remaineth to the people of God." On Wednesday, the eighth, the funeral services took place in Emory Chapel, in the presence of a large concourse of friends. Addresses were delivered by Prof. S. L. Bowman, Prof. W. L. Boswell, and Dr. Conway P. Wing, of the Presbyterian Church, At a meeting of the students, resolutions were passed expressive of the deep affliction felt by the young men for their departed president. When the news of Dr. Johnson's death reached the Troy Conference of the M.E. Church, fitting tributes to his worth were offered by Dr. Hawley, Dr. J. T. Peck, and Dr. E. Wentworth. Resolutions of respect and sympathy were also adopted by the Philadelphia preachers' meeting. In the death of Dr. Johnson, the M.E. Church has lost one of its purest and most highly cultured men; and from the Masonic Fraternity a "smooth ashler" has been wrought by the Great Architect into the house not made with hands, eternal in the Heavens.

EXPLORATIONS AT JERUSALEM.

A MEETING of the parties interested in the great work of exploring the sacred places of Palestine, was recently held at London, at which Lieut. Warren, under whose immediate directions the explorations at Jerusalem are being carried on, read a highly interesting paper, in which he said: —

There are at present engaged on the works two corporals of engineers and about seventy Mussulmans of different races, and, though the latter required great supervision, yet, what with the jealousies of race and religion, the dragoman being Greek and the overseers Jews, anything going wrong soon "cropped out." Very few articles found in the works had come to hand, and what had been found consisted mostly of pottery, bronze nails, and glass (the former of many different dates, and the glass of the third and fourth centuries of the Christian era); but a few Hebrew coins had been turned up. Among the findings was a seal with characters showing it to be that of "Haggai, the son of Shebaniah," and it was supposed in Jerusalem to be of the time of Ezra. However, the main object of the work was with regard to nether Jerusalem in its topography, *and it was desired particularly to find out where the Temple stood.* (Cheers.) In studying the Holy Land it was most disappointing to find a dearth of evidence as to sites of places, and the more the matter was looked into the more difficult it became. There were points which were known beyond contradiction, such as Jappa, Jerusalem, and others; but when details were sought there was the most conflicting evidence.

All parties agree that the Temple stood somewhere in a rectangular spot, called by the names of Haram and Moriah, and that the Mount of Olives was on the whole or part of a hill indicated on the map. It was probable, too, that the valley of the Kedron could be traced; and if he made use of Biblical names in speaking of places, he did so because they were generally received names, and not because they were established as such. The explorers must be content, he feared, to be baffled and perplexed for a long time to come before they could bring out Jerusalem as it was; for, starting as it might appear, they had not a single fixed point from which to commence. For instance, though the Temple was known to be on a particular space (the Moriah area), yet there was space there for three such sites; and Mount Sion was put to the north of Moriah by some, and to the west by others of authority. It was only by patient investigation that hopes could be entertained of a satisfactory conclusion. He then proceeded to describe the Haram area, in which he said there was no doubt a mine of information. The Moriah area was scooped out into large tanks, and one would hold one million gallons of water; another was found capable of holding seven hundred thousand; and altogether about five million gallons could be stowed away. Near here was a place called the

Well of the Leaf, of which the legend was told that a man wandered down it, and coming to a door, opened it. He found himself in a beautiful garden, and, plucking a leaf, he returned. On telling his tale, he was greeted as of little sense for leaving a garden which his listeners believed to be a Paradise, which he would never have another chance of seeing again. The gallant officer continued at some length, and explained that the stables of Solomon had been discovered as well as streams of water, which led to the opinion that the course of King Hezekiah's hidden spring of water would be discovered. He concluded, amid warm cheers, by expressing the interest taken in the works by those who are called the Anglo-Saxon race, from both Britain and America.

A SCOFFER AT THE BIBLE REBUKED.

THE "American Freeman," published in Cincinnati, appears to be alarmed at the respect which Masons pay to the Bible, the "first great light" in Masonry. This recognition of the Bible in all well constituted Lodges does not present a substitute for religion. Our brother is mistaken certainly; he must be a little confused in his remembrance of the principles and lessons of the different degrees of our Order. There is no "mixing up of Freemasonry and religion by our reverend and non-reverend doctors and orators;" there is no attempt "to destroy the identity of our Institution, and confound it in the minds of the brethren with other institutions." Masons are taught to believe in the existence of God, and they would be arrested at the very threshold of the Lodge, indeed, would not dare to knock at the outer door for admittance, if there were any lurking doubts in their minds upon this great doctrine, — it is the foundation stone upon which we build. Masons are also taught to search the *Bible* for *light* and *truth*. Many of our most beautiful lessons are derived from this source. Take from Masonry a belief in God and the Holy Bible, and what have you left of our Ancient Institution? "Pure and simple Masonry," with "its principles and practices admired of all men," has more of the Bible and belief in God in it, than Modern Masonry.

Brother editor, you are mistaken, it is not the Bible or a belief in God that renders Masonry unpopular among certain professing Christians, but it is the effort among some *Modern* Masons, to put out the "first great light" in Masonry, — to hide from the view of the initiated, and those in search of light and truth, this great gift of God to man. Let us agree to search the record of truth divine, and also to practise the lessons we learn in our travels towards the East, and this opposition to Freemasonry will soon be remembered with the things of the past. Let us but firmly maintain our belief in the existence of God, and ministers will cease their complainings against our secret Institution. The Fraternity of Free and Accepted Masons is simple and good yet; as simple and good as ever in the past.

We make no effort to substitute Masonry for the Church. We have no such idea. The Church has its work to do, and Masonry has hers, they are separate and distinct; there is no conflict. Let us, as "good men and true," go forward in the discharge of our duties, and the Great Master will admit us to the Grand Lodge above when our work here is done. — *Keystone.*

THE SCOTTISH RITE AND TEMPLARISM.

WE find in the proceedings of the Grand Encampment of Maine, the following able reply to the assault upon the Scottish Rite by the Commander of the Grand Encampment of Missouri, in his annual address before that body. It is from the pen of R.W. Br. JOSIAH H. DRUMMOND, Grand Commander of the Supreme Council, 33°, for the Northern Jurisdiction: —

"We regret to find in the address of the Grand Commander an attack upon the Scottish Rite. We more regret (and the regret is mingled with the utmost surprise) the spirit displayed in the attack and the manner in which the matter is discussed. In a *masonic* discussion there should *never* be a strife for victory for *victory's* sake, or for the mere glory or notoriety of the *advocate.*

"The discussion commenced in a controversy with Br. Albert Pike, the Grand Commander of the Scottish Rite of the Southern Jurisdiction. With that controversy we have nothing to do; in it we shall take no part. If Grand Commander Gouley had confined himself to his alleged improper designs of Br. Pike, *instead of attacking the rite itself,* we should have no occasion for remark. In view of the relations of the writer hereof to the Scottish Rite, it is a matter of delicacy for him to discuss this matter; but as his silence would be construed into acquiescence, he can not do otherwise than notice it in the same manner he would if he was not a Mason of the Scottish Rite.

"One of the grounds of his attack is that the legends of the Scottish Rite are not *accurately* and *historically* true! His argument in this respect reminds us of that of a poor, ignorant disbeliever in the New Testament: 'The Parables,' said he, 'are not half of them *true;* such things never happened; more than half of them are made up of whole cloth.'

"To make the matter more ridiculous, if possible, Sir Knight Gouley, in the same connection, seriously assumes that the present *Masonic* Order of the Temple, as practiced in this country, is the same as the old *military* Order of the Temple, and that we are the continuation of that order! As a legend, from which very impressive lessons are derived, this assumption is proper; but to go outside of the asylum and assert it as a *historical* fact, requires a greater amount of assurance than we supposed *any* intelligent Sir Knight possesses!

"In his zeal to make up a case, or his lack of knowledge upon the subject, he makes assertions in direct conflict with the facts. In 1761, Francken established a body of the Scottish Rite in Albany, *in which the same ritual is now used as was used by Francken more than a hundred years ago.* He says, however, 'it (the Scottish Rite) was manufactured in Charleston about 1803.'

"Again he says: 'The asertion that any portion of the York Rite, from the Entered Apprentice to the Order of the Temple, is taken from such a modern concern as the so-called "A. and A.S. Rite," is really too preposterous to demand intelligent discussion, and we will waste no time or space here to consider it.'

"And yet Sir Knight Alfred Creigh, of Pennsylvania, has shown that the 'Order of the Red Cross' was taken bodily from the Scottish Rite, by Webb, 'about 1803.' Of Sir Knight Creigh's discussion, Sir Knight Gouley says: 'With Sir Knight Creigh, we do not think that the degree of Red Cross should ever have been attached to the Order of the Temple.'

"Sir Knight Creigh shows that our present system of Orders of Knighthood was arranged by Webb and his associates, and he therefore claims that the present system should be discarded, and the English system, which, he says, is the more ancient and lineal descendant of the ancient military order, should be adopted. In this country, before Webb's time, there had been no governing and supreme body. Webb (as Dr. Creigh says) manufactured our ritual, arranged the system, and organized a governing body.

"The degrees of the Scottish Rite existed long ago, and in their consolidation, and in the organization of a governing body, there was less of change and invention than was used by Webb and his associates in organizing our American system of knighthood.

"But the origin of Sir Knight Gouley's troubles seems to be in the alleged discovery that in the Scottish Rite some of the signs, words, &c., &c., of the orders of knighthood are also used. We confess, after most earnest effort to view this matter seriously, we are unable to do so. He does not pretend that they are given *as the signs, &c., of the orders of knighthood.* The principle underlying this objection (if there is *any* principle) is that the words, &c., used in the ceremonies, &c., of the Order can not properly be used by Masons *under any other circumstances!* Sir Knight Gouley completely ignores the distinction between the *general* use of a word and the peculiar *masonic* use of that word. To reveal a countersign is one of the gravest military offences; but the use of the word in ordinary conversation, or in any other way which does not indicate the peculiar use made of it, we never knew to be the violation of any law.

"But he says that the Knights of Kadosh also claim to be Knights Templars, and do not recognize the American Knights Templars as Templars. Does the Master Mason *masonically* recognize the Templar as a Mason? Does the Master Mason have any *masonic* knowledge even that persons not Masons may not be and are not Templars? Of course neither a Knight Templar nor a Knight of Kadosh can *masonically* recognize the other as being a Knight Templar, or even a Mason. And there is no more inconsistency in the same person being a Knight Templar and a Knight of Kadosh than there is in his being a Mason of any other two degrees or rites. He holds that there is a mortal antagonism between the two rites, and yet he induced his Grand Commandery to pass a resolution, the effect of which was intended to be to limit the conferring of the Consistory Degrees upon Knights Templars only, and in the presence of Knights Templars only!

"But we can devote but little further space to this discussion. It is very remarkable that Sir Knight Gouley has at this late day discovered the evil tendencies and designs of the Scottish Rite and its enmity to Templar Masonry. The Grand Master of the Grand Encampment of the U.S. is a 'Thirty-third'; two-thirds, (if not more) of his predecessors were; two-thirds of the officers and members of the Grand Encampment, at its last session, were Masons of the Scottish Rite. The Grand Commanders of Maine, New Hampshire, Massachusetts &c., Connecticut, Pennsylvania, Ohio, Illinois, Wisconsin, and many other States, belong to the same rite. In Connecticut, every member of the rite is a Knight Templar. The Grand Commander of Pennsylvania is at the head of the consistory, and is in the frequent habit of *conferring* (not *communicating*) the degrees. Sir Knight Carter, the head of the Consistory of Connecticut, has often conferred these degrees in the presence of clergymen and laymen. Sir Knight Carson, of Ohio, has conferred these degrees, probably, more frequently than any other person in the Unitd States. We might mention many others, but we name these as illustrations. *None of these have ever discovered any of the evils* Sir Knight Gouley THINKS HE has; and yet they have been as well acquainted with Templarism as he is, and more, infinitely more, with the Scottish Rite than he is, as he himself substantially admits.

"Our own Dunlap — '*Clarum et venerabile nomen,*' — the devoted Mason, the zealous knight, the true Christian in practice as well as by profession, was the second officer of the Supreme Council, at the time of his death, and had often assisted in conferring the degrees. His example and name are, to us in Maine, a sufficient answer to any charges that any rite in which he took a deep interest is antagonistic to Templarism or hostile to Masonry or the Christian religion.

"We desire also to add our own testimony, as one not unfamiliar with the rituals and principles of knighthood, or of the Scottish Rite as practiced in the Northern Jurisdiction of the United States, that there is nothing in either to prevent the two rites being the closest allies of each other."

A LADY applied to a philanthropist in behalf of an orphan. After he had given very liberally, she said, "When he is old enough, I will teach him to name and to thank his benefactor." "Stop," said the good man. "You are mistaken; we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth the clouds and rain."

OFFICIAL EDICT OF THE SOUTHERN COUNCIL, 33°.

From the Grand Orient of Hierodom, at Charleston, in the State of South Carolina, near the B.B. and under the C.C. of that Zenith which answers unto 32°, 46′, 33″, N. Latitude.

The Supreme Council (Mother-Council of the World) of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the H.E., of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States.

By the Sovereign Grand Commander: To all Freemasons of all degrees of the said Rite, unto whom these presents shall come:

SHALOM! SHALOM! SHALOM!

The following copy of charges preferred to our Supreme Council, and exemplification of the record of the Tribunal of Grand Inspectors-General appointed by the same, at its session of May, 1868, are transmitted to you for your information, and if need be for your guidance in the premises:

Charges against George Frank Gouley,

Of Saint Louis, in the State of Missouri, a Prince of the Royal Secret, of the 32d Degree of the Ancient and Accepted Scottish Rite of Freemasonry, of the obedience of the Supreme Council, Mother Council of the World, of the 33d Degree of the said Rite, for the Southern Jurisdiction of the United States of America.

Charge I.—Maligning the said Ancient and Accepted Scottish Rite, in publications free to be read by the profane.

Charge II.—Open and avowed hostility against the said Ancient and Accepted Scottish Rite, and undisguised violation of his Allegiance to the Supreme Council, and of that of obedience to the Grand Constitutions, Institutes and Statues of the order.

Charge III.—Libelling by false, scandalous and defamatory words, and false charges of evil and wicked intentions, and unmasonic purposes, to be read by the profane, his superiors, the Sovereign Grand Commander, and the Sovereign Grand Inspectors General, members of the said Supreme Council of the said Rite, in violation of his vows of allegiance and obedience as a Kadosh.

Charge IV.—Willful and deliberate violation of his vows and obligations as a Knight Kadosh and Prince of the Royal Secret.

Findings of the Tribunal.

The undersigned, Judges appointed to hear and determine on the charges and specifications against George Frank Gouley, of St. Louis, in the State of Missouri, a Prince of the Royal Secret of the 32d Degree of the Ancient and Accepted Scottish Rite of Freemasonry, having duly performed the duty assigned them and given the accused a full and impartial trial, do hereby declare that they find said Gouley—

Of the 1st Specification of the 1st Charge, guilty; Of the 2d Specification of the 1st Charge, guilty; Of the 3d Specification of the 1st Charge, guilty; Of the 1st Charge, guilty. Of the 1st Specification of the 2d Charge, guilty; Of the 2d Specification of the 2d Charge, guilty; Of the 2d Charge, guilty. Of the 1st Specification of the 3d Charge, guilty; Of the 2d Specification of the 3d Charge, guilty; Of the 3d Charge, guilty. Of the 1st Specification of the 4th Charge, guilty; Of the 2d Specification of the 4th Charge, guilty; Of the 3d Specification of the 4th Charge, guilty; Of the 4th Charge, guilty.

And the Tribunal hereby declare and decree the punishment for the offence of the accused shall be, "Deprivation of all the Rights and Privileges of the Masonry of the Ancient and Accepted Scottish Rite.

(Signed) T. A. Cunningham, 33°, Alex. G. Abell, 33°, J. C. Bateman, 33°, R. J. Nunn, 33°, John H. Howe, 33°.

I certify this to be a true copy from the records, ‡ A. G. Mackey, 33°, Secretary-General H.E. Sup. Council Southern Jurisdiction.

Which judgment having been reported to our Supreme Council and recorded, is in full force.

Given under my hand and the Seal of the Grand Commander, this 10th day of the Hebrew month *Thammuz*, A.M. 5628, answering unto the 30th day of June, 1868, V.E.

Albert Pike,
Sov. Gr. Com.

THE ABSOLUTISM OF THE "EAST."

The position of the W.M. differs so much from that of a chairman or president of an ordinary society under a liberal government, that in some phases it has the aspect of absolutism. There is no appeal to the Lodge from a Master's decision. His power extends so far as to pocket the charter and dissolve the communication at pleasure. It is only by his permission that any member may speak, or cross the floor. In fact, his power, for the time, is absolute, and seems particularly so under the light of democratic institutions. It may not seem so repulsive to eyes and ears accustomed to such usage, and may be all right in countries under the dominion of the one man power. But here, in a country of free light, free air, free thought, free speech, and free action, it does seem incongruous.

Yet we should not forget that the institution is just the reverse of a representative government. Our Grand Lodge is not composed of delegates from the people, nor does it derive its power from such a source. On the contrary, the authority to organize comes from the grand centre that prescribes the precise mode and manner of proceeding, and never relinquishes its power to withdraw any privilege it may extend. Every law and rule must be submitted to the Grand East before it has any power. It fact, the whole organization is an absolutism, and if there is anything objectionable in this, it is one that is incident to the hoary antiquity of the Order, a relic of the ancient ages through which it has passed on its way down to us. It is the door that is shut against innovation and its consequent discord.

One of the chief glories of Masonry is its great age. But this could never have been were it not for the uniform harmony that has ever prevailed in its councils. Democracy, however, admits of innovation and its attendant conflict. The spirit of progress has no veneration for the crumbling past, nor respect for ancient customs. Its march is like the changing phases of popular favor. The favorite of to-day is the repudiated of to-morrow. But these changes do not occur without conflict and discord. These are the necessary attendants on all charge. But Masonry, in maintaining her integrity, and guarding against dissolution, shuts out dissention, and every other element that may war with her cherished harmony. Hence it is that while other institutions have passed away, she has survived the centuries, and is as strong and vigorous to-day as she was a thousand years ago.

Thus we see that the great age of our institution is due, in part at least, to the despotism of the "East;" to the utter repudiation of any element that may mar the harmony of our work, or engender conflict within our borders. Whatever there is valuable in being the successors of Solomon, or the chosen institution through which has descended the fraternal charities of a thousand generations, is due to our sleepless vigilance, and a strict adherence to our ancient landmarks. —*Mystic Star.*

BR. ENOCH T. CARSON.

NEARLY twenty-three years ago, on a chilly evening in the autumn, we rode out to Mt. Pleasant, a few miles from this city, to attend a meeting of McMakin Lodge. The candidate for the evening was E. T. CARSON, 33°, who has since become one of the most prominent Craftsmen — active and influential in whatever he undertakes — we have among us. He was a young man, tall, spare, erect, with a keen observant eye, and apparently anxious to learn whatever might be learned and was worth knowing. We assisted in the duties of the Lodge, and formed the personal acquaintance of the candidate.

The next week he called at our office, subscribed for the "Review" (which he has continued to do annually ever since), and made some inquiries about masonic books. There were few to be had at that day, but he purchased a copy of every old and of every new one, relating to Masonry, he could meet with. Finding some in the German, and also in the French, he mastered both languages, without a teacher, that he might be able to read them. Active and successful in business, he rapidly acquired wealth, and spent money freely in

the indulgence of his literary tastes. His private library is now the finest in the city, and in it may be found the choicest copies of the best writers, ancient and modern, gathered without regard to cost, from Europe and America. His *masonic* library is by far the best collection of masonic books and manuscripts in this country, if not the world. His collection of manuscripts in French and German is *very* extensive, and he has obtained them at great cost.

Br. Carson has taken all the degrees in the York Rite, as also in the A.A. Rite. He was the first Master of Kilwinning Lodge of this city, and had previously served as Master in Cynthia Lodge. He was never a technical worker, contending for mere verbal accuracy. He looks to the spirit and intent of the ritualistic ceremonies, rather than to the mere phraseology; and his official duties have met with the warm approval of the members of his Lodge. He has now resigned to younger hands the active duties of the Lodge-room, but is regular in attendance, and takes a deep interest in the business and prosperity of his Lodge.

In 1853 the A. and A. Rite was introduced here, and Br. Carson was one of the original members. He had thoroughly examined its claims to recognition, and became one of its warmest advocates. He procured everything that had been written in relation to that rite, and was satisfied that it was genuine. Of late years he has devoted a great deal of his attention in that direction, and is the presiding officer in the Grand Consistory of Ohio, and Deputy Inspector of the Supreme Council, 33°, for Ohio. He is 46 years of age, in the maturity of his strength; and we hope will yet have many years of usefulness and enjoyment.

We have not room for farther detail. Br. Carson is a genuine Mason, and is more thoroughly informed in the general history, doctrines, usages, and peculiarities of Masonry than almost any one we know. He is a genial companion, of a generous nature, gives liberally where giving is proper, a firm and reliable friend, and one who honors Masonry and illustrates in his life the divine precepts he learns at its altar. He is now in Europe, with his family, for the restoration of his daughter's health, but in a few months his numerous friends expect to give him a cordial welcome to his home again. — *Cincinnati Review.*

TOWARDS strange brethren the utmost caution must be used. They must be examined with prudence, and if found imposters, rejected with contempt and derision. But if discovered to be true and genuine Masons, they must be respected and duly relieved, and employment tendered to them, if not incompatible with the duty of self preservation.

THERE is a certain Freemasonry among great minds, by which they recognize each other in the clearly ringing interchange of a few sentences.

LAWS OF ILLINOIS.

[From the Trowel.]

No. 34. — An expelled Mason can be re-instated in all the rights and privileges of Masonry, by the Grand Lodge, upon the two-thirds recommendation of the Lodge which expelled him; but he cannot be restored to membership without a unanimous recommendation.

35. — The candidate who petitions under an assumed name, and is initiated, is guilty of a masonic crime, and should be expelled.

36. — Lodges U.D. have no right to admit members.

37. — Masons made in military Lodges by virtue of the Grand Lodge authority to which a regiment or command may belong, are Masons made in regular Lodges, and are entitled to be recognized as such everywhere. Such has ever been the unvarying law, and any refusal to recognize them is a violation of masonic landmarks.

38. — An individual who has lost an arm or a leg, a hand or a foot, is not eligible to initiation, nor can any means of art or science make him eligible. A candidate must have "the limbs that a man ought to have."

39. — Inability to use either an arm or leg is a disqualification for initiation.

40. — The petition of A. was referred to a committee, who reported unfavorably, and the Master declared the candidate rejected without a ballot. This was error; the law is that a petition can not be withdrawn after it is referred, but must be balloted upon; so no one can be rejected without a ballot. The laws of some of the old Lodges need amendment in this respect.

41. — A Mason under sentence of suspension may be put on trial for offences other than those upon which he was suspended, and, if found guilty, may be expelled.

42. — It is clearly in the power of the W.M. to refuse to entertain manifestly frivolous charges; but this power should be wisely, tenderly, and seldom used; the Master can use his influence to reconcile even imaginary or trifling differences, or those of greater magnitude; but if a brother insists on preferring charges, the Master should not assume any power liable to be questioned by the Grand Lodge.

44. — The jurisdiction of chartered masonic bodies extends, by air lines in every direction, half way to the nearest Lodge, but not beyond the jurisdiction of its own Grand Lodge.

45. — Whenever the Master finds that the residence of a candidate is clearly beyond the jurisdiction of his Lodge, he should stay proceedings, and declare all that had been previously done *void for want of jurisdiction;* the petition and money should be returned, with a written reason, so that the candidate may not be prejudiced in making application elsewhere.

47. — The annual dues payable by Lodges is seventy-five cents for each resident member. This is to be paid by the Lodge.

FEMALE FREEMASONRY.

THERE is nothing perhaps which has excited so much curiosity among women as Freemasonry, and yet notwithstanding all the efforts made by them to learn its secrets, the power of love and of persuasion has been of no avail. A mystery which was guarded with such vigilance, and a secret which was kept so faithfully, must, it was supposed, bind the members of the association to some awful and horrible enterprise. Freemasonry thus came to be looked upon with jealousy and hostility; and amidst the persecutions of its enemies, it is curious to find that not many years ago, a band of ladies united in solemnly vowing never to marry a Freemason. Even this extreme measure had little or no effect; there were ladies to be found who did not consider that the Freemasons, bad as they were, should be deprived of all earthly happiness, so far as they were concerned, and Freemasonry gradually lost its terrors.

In most of the ancient mysteries women as well as men were initiated, and kept the secrets with a constancy which to some may appear surprising. There is a well-known tradition of a self-sacrificing disciple of Pythagoras, who, through fear of yielding to her persecutors, bit off her tongue to prevent her revealing in the pain of torture the secret entrusted to her. In modern times, and more especially in France, women have been admitted to share in the masonic ceremonies, by the formation of Lodges of adoption, where, under the guidance of regular members of the craft, who assist the official sisters in their duties, they have been initiated to the three first degrees of Freemasonry.

The doctrines inculcated in the female societies, tend more particularly to remind the members of their especial duties in this world, and the words addressed by the Grand Mistress to the aspirant, clearly show the nature of the trials and of the instruction, which awaits her in the successive degrees into which she seeks to be initiated. The aspirant is warned against entering the society through a mere feeling of curiosity, and is informed that the order is destined to render human society as perfect as possible. She is to love justice and charity, to be free from prejudice and bigotry, to hate artifice and falsehood, and by her virtue to gain the universal esteem and friendship of her brothers and sisters. The candidate takes the following oath: — "In the presence of the Grand Architect of the Universe I swear faithfully to keep the secrets entrusted to me; if I betray them may I be forever dishonored and despised; and in order that I may have strength to keep my promise, may a spark of divine light illumine and protect my heart, and lead me in the paths of virtue." This promise is sealed with three kisses which the Grand Mistress gives her; the kiss of peace on the forehead, the kiss of faith on the right cheek, and the kiss of friendship on the left cheek.

It must be noticed that female Freemasonry differs essentially from the ordinary male Freemasonry in the fact that the former has never had any political object, while the latter on the continent became the great engine of political discontent, and had, without doubt, much influence on the French Revolution.

The Lodges of adoption were established merely for the purpose of putting an end to the absolute exclusion of ladies from the craft; and by gratifying the curiosity of the French ladies they also served to strengthen the order in general.

There is, however, an instance of the admission of a French lady to a regular male Freemasons' Lodge, which has been recorded for the information and amusement of the curious, by the French writers on female Freemasonry. We are told that during the wars of the Revolution, the wife of General Xaintraille had followed her husband to the field of battle, and had acted as his aide-de-camp. Her deeds of valour, and the striking instances of her gallant conduct in rescuing and protecting the wounded, caused Napoleon, who was then Consul, to confirm her in her post of aide-de-camp, and to confer on her the additional rank of *chef de bataillon*. This in the land of Joan of Arc, and of *vivandieres*, may not perhaps excite much surprise, but a still more extraordinary circumstance soon occurred. A Lodge of Freemasons in Paris, called the Brother Artists, had assembled for the purpose of giving a *fete d' adoption.* While the Lodge was still in secret conclave, and before the barriers of the garden of Eden had been opened, the president was informed that the wife of General Xaintraille in full military uniform, had come to take part in the festival, and was waiting outside. He was at first much surprised, but on recalling to mind the strange and romantic history of Madame Xaintraille he was seized with a sudden fit of enthusiasm, and proposed to the assembled brethren that the lady should be at once initiated to the first degree, and should become one of them. He urged, in support of his proposition, that if Napoleon had found sufficient reasons to authorize Madame Xaintraille to disguise her sex, the Lodge could not be blamed for following so illustrious an example. A brief discussion ensued, but the proposition was carried by a large majority, and a few grave and venerable brethren were selected to prepare her for the ceremony, which was of course slightly modified to suit the circumstances. Madame Xaintraille joyfully accepted the honor paid to her merit, and said, *Je suis homme pour mon pays, je serai homme pour mes freres.* Although the Lodge had in this instance no reason to repent of their choice of a new brother, yet the experiment was never again attempted.

The Freemasonry of women was first instituted in France about A.D. 1730, but was not recognized by the administrative body of Masons until some years later. In 1741 the Jesuits, ever jealous of secret societies which were not influenced by their authority, attempted to turn Freemasonry into ridicule. At a public performance given by their pupils in their college at Caen, we are told that a comic ballet, in which the ceremonies of the initiation of a candidate for admission into the craft were imitated and burlesqued, was what most delighted the audience. The ballet commenced with a lesson given by a dancing master to a dandy of the period. A Dutch burgomaster and his daughter next appeared, who entered in a burlesque march, and then retired to the back of the stage, where they sat down. A Spaniard then came on accompanied by his servant, and made masonic signs to the dancing master and his pupil, who were both initiated; these signs they answered, and then the three rushed into each other's arms, and gave each other the kiss of fraternity. This excited the curiosity of the Burgomaster, who advanced in a pompous manner to watch the proceedings of the three Masons. They supposed that he also was initiated, made signs to him, which he repeated in a grotesque manner, showing that he did not understand them. They therefore pressed him to become a Freemason there and then, and he consented, The Spaniard's servant began to prepare everything for the ceremony, and the Burgomaster sent away his daughter, who however ran to place herself near a window from which she could be a spectator of all that passed. The ceremony of initiation was then burlesqued, all due formalities being observed; and when the paraphernalia had been removed, the Dutchman called his daughter, who to the horror and astonishment of the terror-struck brethren, came forward, imitating the signs and ceremonies which had just been performed. The brethren, indignant that a women should have obtained a knowledge of their secrets, were at their wit's end; but at length all ended happily, the Burgomaster's daughter was married to the Spaniard, and the two were united in a burlesque dance, in which they constantly repeated masonic signs. This attempt to ridicule Freemasonry seems rather to have heightened the curiosity of the French ladies.

The first society of male and female Freemasonry of which we have any detailed account was founded soon after A.D. 1743 under the name of L'Ordre des Felicitaires. It affected nautical emblems and language, and was divided into the four degrees of midshipman, master, commander, and admiral. The sisters made a fictitious journey to the Island of Happiness, piloted by the brethren. The candidates swore never to reveal the secrets of the Order; the brethren vowed "never to anchor in any port where one of the vessels of the Order was already stationed;" and the sisters promised "never to admit a strange vessel into port so long as one of the vessels of the Order was there at anchor."

In Germany a few years earlier the order of the Mopsi had been founded at Vienna when pope Clement XII. had excommunicated all Freemasons, and the Catholics, not wishing to be deprived of their fraternal meetings, instituted under that name a society into which they admitted women. They took as their symbol a dog, as being emblematic of fidelity; this order ceased to exist as soon as Freemasonry was re-established in Germany.

Many of these mixed societies were founded merely to promote pleasant meetings and social harmony, and such was the character of the order of the *Chevaliers et Chevalieresses de la Joie*, at Paris, which was placed under the protection of Bacchus and Cupid. Similar associations were also formed in Spain, as for example, the order of the *Chevaliers et Nymphes de la Rose*. The hall where the meetings were held was called the Temple of Love; the walls were covered with festoons of flowers, and shields bearing amorous devices were hung all around. The secret assemblies were presided over by a male Hierophant, and a Grand Priestess; the former initiated the male, the latter the female candidates. A knight called Sentiment and a nymph named Discretion introduced the aspirants, and assisted the Hierophant and the Grand Priestess in the mysterious ceremonies. The members addressed each other as brothers and sisters; the knights were crowned with myrtle, while the nymphs wore wreaths of roses. During the ceremony of reception, the hall was only illumined by a dark lantern held by the sister Discretion; but, as soon as the initiation was completed, a thousand candles threw a blaze of light over the assembly. They bound themselves by the following oath: "I promise and swear in the name of the Grand Master of the Universe, never to reveal the secrets of the Order of the Rose; if I break my oath, may I, instead of the roses of pleasure, find nothing but the thorns of repentance!" This society came to an end when the whirlwind of the Revolution swept away all these poetical conceits of pastoral nymphs and amorous knights.

Another association of a similar character was formed in 1808 by some French officers in Galicia, in Spain, who gave it the name of *L'Ordre des Philochoreites*, or the Lovers of Pleasure. They followed a kind of Freemasonry of adoption, with its initiations and secret mysteries, and were, in reality, a feeble imitation of the Courts of Love and Chivalry. The different Lodges were called Circles, and the Presidents bore the title of Centres. Each knight, on being received into the order, assumed some distinctive appellation; thus M. de Dumas took the name of *Le Chevalier du Defi d'amour*, and M. de Noirefontaine that of *Le Chevalier des Nœuds*. The members took an oath not to reveal the secrets of the Order.

The example of the French army in Spain was soon followed by the other French armies in Europe, but the society was never established at Paris. In a speech of one of the presidents of the Order, we find the following curious, explanation of the objects of the association: "Our aim is to embellish our existence, constantly taking as our rule of conduct these three holy words — Honor, Pleasure, and Delicacy. Our aim, also, is to serve our country; to be ever faithful to our august sovereign, who fills the universe with his glorious name, in order to serve a cause which is welcome to every noble heart — that of the protection of innocence and beauty; and to establish between ourselves and the gentler sex an eternal alliance, cemented together by the purest ties of friendship." It is not easy to perceive, at the first glance, what connection there could possibly be between the military conquests of Napoleon and the cause of female innocence.

To pass, however, to secret societies formed more especially for the purpose of benevolence and charity. Among the earliest in France is the *Ordre des Dames et des Chevaliers de la Perseverance*, supposed to have been founded by the Princess Potowska, 1769, which had the excellent rule, that the noble actions of any of its members should be inscribed in a book called the Golden Book, so as to encourage and spur on the different members to the performance of good deeds. In Denmark, the Society of the Chain had the same philanthropic object in view, and founded and maintained the splendid hospital for the blind at Copenhagen. So, also, the Order of the Companions of Penelope or the Palladium of Women, the statutes of which have been erroneously supposed to have been compiled by Fenelon. The different ceremonies, and the trials which the neophyte had to undergo, all tended to impress on the sisters that work was the true palladium of women. Another association, *L'Ordre des Dames Ecossaises de l'Hospice du Mont Thabor*, was founded at Paris in 1810, and, in imitation of the Order of the *Illuminati*, was divided into the lesser and the greater mysteries. The instruction given in this society to the male as well as the female members urged them to pursue steadfastly their respective duties and avocations in life, and warned them against the evil consequences of idleness and dissipation. This association did much good, and had a much longer existence than any of the other societies. It gave work and food to those who were in want, and, after eighteen years of continued charity, was dissolved in 1828. There was, however, really no necessity for secret initiations, ceremonies, and signs, in these societies; their objects might have been carried out quite as effectually without the aid of a secret association. We might just as reasonably expect to have at the present day, a secret and mysterious society for the relief of unemployed ballet-girls, or for the support of distressed needle-women. It may be that the idea of being banded together for a holy object, and of being bound by a solemn oath, gave an additional impulse to their charity. In French writers on Freemasonry, there are numerous accounts of the festivals given by the Lodges of adoption, founded in imitation of the regular Lodges of the craft; and where, in the midst of splendid banquets and brilliant *fetes*, charitable works were never forgotten.

Among the most remarkable of the festivals given by these societies was that of the Lodge of *La Candeur*, in 1777, of which the Duchesse de Bourbon was president, and the Duchesse de Chartres and the Princess de Lamballe were among the initiated. At another meeting under the same presidency, a large subscription was raised for a poor family in the country which had sent by post a letter, begging for assistance, addressed simply To Messieurs the Freemasons of Paris, which shows that the reputation of the Masons for charity had spread far and wide. The Lodge of the *Neuf Sœurs*, presided over by Madame Helvetius, and the Lodge of the *Contrat Social*, of which the Princesse de Lamballe was president, also gave *fetes*, which were the rendezvous of all the rank and fashion in Paris. Under the Empire, the Lodges of adoption held, were not inferior in splendor and magnificence to those of their predecessors; at the Lodge of the *Francs Chevaliers*, the Empress Josephine herself was present. These assemblies continued to be the fashion under the Restoration. Ragon, in his *Maconnerie d'Adoption*, describes a meeting of the Lodge *Belle et Bonne*, held on the 9th of February, 1819, in the Hotel de Villette, Rue de Vaugirard, which deserves to be mentioned. It was under the presidency of the Count de Lacepede and the Marquise de Villette, niece of Voltaire, who had received from her uncle the affectionate nickname of Belle et Bonne. In 1778, when Voltaire was initiated into Freemasonry, Lalande having presented to him the pair of gloves which the new brother is to give to the lady whom he most esteems, Voltaire said, "As these gloves are to be presented to a lady whom I am supposed to feel a real and deserved attachment, I must beg you to give them to Belle et Bonne." The Lodge of adoption over which the Marquise de Villette presided, took this name as a compliment to her, and in remembrance of Voltaire's regard for her.

The secret societies, which were originally formed in imitation of Freemasonry, and which were acknowledged and protected by the regular members of the craft, soon served merely as an excuse for brilliant festivals and banquets. There is to be said in their favor, that charity in an extended sense always served as their motto, and possibly more gracefully than in the numerous and unwelcome fancy bazaars of the present day. But there were no secrets which could not have been openly and safely revealed, and there was no necessity for secret initiations, which could only serve to entertain and amuse the members, and perhaps to strike the uninitiated with a vague sense of awe and respect. The height of absurdity had been reached in the Egyptian Freemasonry of the notorious Cagliostro, into which female adepts were admitted, and which affords an excellent illustration of the extraordinary attraction which the bare name of mystery possesses for some even of the most learned of mankind. — *Once a Week.*

THE DOOR OF THE HEART.

Tyle the Door carefully, Brothers of skill,
Vigilant workers in Valley and Hill;
"Cowans and eavesdroppers" ever alert,
Tyle the Door carefully, Door of the Heart.
CHORUS: Carefully, carefully,
Tyle the Door carefully,
Tyle the Door carefully,
Door of the Heart!

Guard it from envyings, let them not in,
Malice and whisperings — creatures of sin;
Bid all unrighteousness sternly depart,
Brothers in holiness Tyling the Heart.
CHORUS: Holily, holily,
Tyle the Door holily,
Tyle the Door holily,
Door of the Heart!

But should the Angels of mercy draw nigh,
Messengers sent from the Master on high,
Should they come knocking with mystical art,
Joyfully open the Door of the Heart.
CHORUS: Joyfully, joyfully,
Ope the Door joyfully,
Ope the Door loyfully,
Door of the Heart!

Are they not present, those Angels, to-night,
Laden with riches and sparkling with light?
Oh! to enjoy all the bliss they impart,
Let us in gratitude open the Heart.
CHORUS: Gratefully, thankfully,
Ope the Door thankfully,
Ope the Door thankfully,
Door of the Heart!

CANDIDATES.

ONE of the most important duties devolving on the Master Mason, is the admission of candidates for our mysteries. On the faithful performance of this depend not only the peace, harmony, and good name of his individual Lodge, but of the entire fraternity. It is the duty of each member so to investigate and judge of the character of the applicant, that none but good men and true are permitted to enter our tyled doors. In olden time the entire Lodge was a committee of the whole, but now the application is referred to a committee whose special duty it is to scrutinize the life and good name of the candidate, and report thereon; and on their report is based a great deal of the future action of the Lodge. The committee must examine the internal as well as external qualifications of the applicant, if it is, as he has declared in his application, that he is free by birth, unbiased by the improper solicitations of friends, and uninfluenced by mercenary motives, that it is from a favorable opinion conceived of our Order, that he freely and voluntarily offers himself a candidate for our mysteries; above all he must declare his belief in the existence of a Supreme Being. This is the great landmark, and the *only religious test* that can be demanded of the candidate. He must be of good report, of mature age, hale and sound, so as to be capable of gaining a livelihood for himself and family, and to perform the work of a member in the Lodge. He must also have some visible means of an honest livelihood. Brethren, guard well the outer door if you would preserve your Lodge.

TAKE the Sabbath from the Calendar of a Mason, and there is a long, dark, blank week; religion decays; vice triumphs; the sense of duty vanishes; the acknowledgment, and even the remembrances, of God fade away. Our ancient brethren consecrated this day, and there is no better evidence of the wisdom of King Solomon than the fact that they did so.

THE Annual Convocation of the Grand Council of Royal and Select Masters of New Brunswick, was held at the Masonic Hall, Princess street, on Wednesday, the 12th August, instant. The respective Officers and Committees for the year were duly elected, appointed, and installed, by the M. P. Grand Master, assisted by Past P. Grand Master, James Gordon Forbes, as Marshal, and Right Puissant the Rev. G. L. Caie, as Chaplain, viz.: Robert Marshall, M.P. Grand Master; John V. Ellis, Deputy M.P. Grand Master; John D. Short, R.P. Grand Master; Henry Leonard, P. Grand Master; D. R. Munro, Grand Recorder; John Mullin, Grand Treasurer; Rev. W. Donald, D.D., Rev. G. J. Caie, A.B., Grand Chaptains; Thomas H. Keohan, Grand Captain of Guards; Robert Shives, Grand Master of Ceremonies; W. Colebrook Perley, Grand Conductor; George E. Ring, Grand Steward; Henry Card, Grand Organist; Henry Brown, Grand Sentinel; Thomas H. Keohan, Hall Committee; G. H. Whiting, D. S. Stewart, and Dr. R. H. Livingstone, Finance Committee; D. Ransom Munro, and Rev. George J. Caie, Committee on Foreign Correspondence.

AT the Regular Convocation of New Brunswick Council of Royal and Select Masters, No. 2, held in Masonic Hall, Princess street, St. John, Friday the 24th July, the following officers were elected and installed into their respective offices by M.P. Grand Master, Robert Marshall, assisted by Ill. Master, Thomas H. Keohan, as follows:— D. R. Munro, Thrice Illustrious Master; Dr. Joseph C. Hatheway, Right Illustrious Master; Henry Duffell, Illustrious Master; Rev. G. J. Caie, Chaplain; Benjamin S. Black, Recorder; James Domville, Treasurer; John Dean, Master of Ceremonies; Dugald Kelly, Captain of the Guards; Archibald McLean, Conductor of Council; Henry Card, Organist; Peter Campbell, Steward; Henry Brown, Sentinel; Companions Lewis, Peters, and McLeod, Committee of Finance.

DEATH OF BR. SEWELL FISKE.—This Brother died in New York on the 12th ult. in the 80th year of his age. He was formerly a resident of this city, and at one time, some thirty or forty years ago, kept a grocery store in what was then known as Hatter's Square. He was made a Mason in one of our Lodges, was a member of St. Andrew's Chapter, and of the Boston Encampment. Most of his cotemporaries here have passed away, and it is not propable that there are many among his brethren in this city who remember him. He removed to New York twenty-five or thirty years ago and connected himself with the masonic bodies there. He has held the appointment of Tyler of the Grand Lodge for the last twenty years, in which he gave great satisfaction. He was also the Tyler of several of the city bodies. He was buried with masonic ceremonies on Sunday, the 16th.

MUSICAL MONTHLIES.—Three new musical monthlies have been preseuted to the public, under the names of "Peters United States Musical Review," which will contain twelve or thirteen pages of musical reading, together with twelve or fourteen of Piano Songs and Piano Pieces, by popular authors. Price $2.00 per year.

"Peters Parlor Companion for Flute, Violin, and Piano," which will consist of sixteen pages of music, arranged for Flute, Violin, and Piano accompaniment, and comprising selections from various Operas, and a choice collection of Dance music. Price $3.00 per year.

"Peters Monthly Glee Hive," containing fourteen pages of sacred and secular Glees, Trios, Quartettes, Opera choruses &c., with Piano accompaniment. Price $3.00 per year.

These magazines are published by J. L. Peters, Box 5429, New York. They are books long needed by the public and we hope they will be well patronized.

C. M. Loomis is also publishing another in New Haven, Conn., and still another, known as "Musical Review," is published at Indianapolis, Indiana. Both are very good magazines.

MITCHELL'S HISTORY.—Br. Albert Pike speaks of this abortive work in the following terms:—

Mitchell has written, or rather compiled, a History of Masonry, which is a regular *galimafree* of long extracts from English writers, plundered without acknowledgment or shame, and of scraps picked up without discrimination, and apparently upon the theory that all men who have written on masonic history are of equal authority. The author is by far too shallow and ignorant a man for his work to be of any authority.

AN IMPOSTOR.—A man calling himself *John Claiborne*, of Charity Lodge No. 370, Ill., is travelling about the country, soliciting masonic relief. He is an imposter.

THE

FREEMASONS'

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EARLY HISTORY OF MASONRY IN NEW JERSEY.

WE have noticed from time to time during the last four or five years, in the masonic periodicals and in some of the printed proceedings of the Grand Lodges, references to a "deputation" or commission, given by the Duke of Norfolk, Grand Master of England, in 1730, to Mr. Daniel Cox of New Jersey, appointing him Provincial Grand Master for that Province. In a recent public address, from which we have given liberal extracts in subsequent pages, the subject is specially referred to in the following terms:—

> "The first notice we have of Freemasonry in the United States, is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Cox was appointed Provincial Grand Master of the Province of New Jersey."

And this is the most candid and fair notice of the appointment that we have met with. It simply states the fact as it appears of record. It makes no attempt to either magnify or pervert the simple truth, to the disparagement of others or the gratification of a petty jealousy; a practice in which some of our contemporaries, occupying official and other prominent positions in the Fraternity, have, on occasions, manifested an unenviable disposition to indulge. A distinguished brother in one of the Southern Grand Lodges, some seven years ago, tried his hand in an analogous case, in attempting to prove the seniority in America of the respectable Body he represented, by claiming for the date of its organization a period anterior to the settlement of the Province by Europeans, or when, with the exception of one interior trading post and two or three log cabins, the entire territory was inhabited only by savages and wild beasts! It was a blow aimed at the historical precedency of a sister Grand Lodge; but it fell harmlessly before the truth of history. But to return to the matter more immediately under consideration.

It is not to be inferred from the statement given in the paragraph we have above quoted, that "the first notice we have of Freemasonry in the United States was in 1729," that there was no Masonry in the country anterior to that date. Its existence then was not indeed, as now, proclaimed everywhere through the streets and from the housetops; but its Lodges were to be found, organized and in working condition, in several of the colonies — usually in the British armies, or at the military posts. One of this description was held in the city of Boston in the year 1720, probably by virtue of the original law of Masonry in such cases, which authorized the holding of temporary Lodges, whenever and wherever the necessary number of brethren could be assembled together. We say *probably*, because the new regulation forbidding the holding of Lodges without the warrant of the Grand Master, was not put in force until about the year 1721, and it is known that there were in this country and on the Continent of Europe, then, and at a much later period, Lodges operating under what they claimed to be the law of "inherent right."

The other branch of the statement, namely, that "Mr. Daniel Cox was appointed Provincial Grand Master of the Province of New Jersey," does not admit of any question, though, without explanation, it is calculated to mislead the reader by conveying a wrong impression. As it stands, the obvious, if not the logical inference is, that a Provincial Grand Lodge was formed in that Province in or about the year named; but the fact is not so. Mr. Cox was in England in 1729 or 1730,* and while there received the *appointment* of Deputy for the Province of New Jersey. But that the "deputation" was ever made out and delivered to him, does not to our recollection anywhere appear, while it is very certain that he never made any use of it in his Province, or gave any public notice to his Brethren in the colonies, that he was in possession of such a document. Nor has any evidence of its existence among his effects ever been discovered. The inference from all this is, that he never brought the commission out with him from England; or, if he did so bring it out, or had it transmitted to him, that he could not at that time, find Masons enough in his Province to form either a subordinate or a Provincial Grand Lodge; — which latter supposition is probably true, however the former may have been.*

"The first notice we have of Freemasonry" in New Jersey, in anything like a tangible form, was in the year 1762. On the 20th of March, in that year, the Grand Lodge of Massachusetts granted to the constitutional number of Brethren residing in Elizabethtown, a charter for the establishment of a Lodge in that place, under the name of Temple Lodge No. 1. And this, we think the Records of the Grand Lodge of New Jersey will show to have been the first Lodge in that State. In this connection the following letter to the M.W. Jeremy Gridley, Esq., Grand Master of the Grand Lodge of Massachusetts, is appropriate, and may throw some light upon the condition of Masonry in New Jersey at the time it was written, as well perhaps as on the subject of Mr. Cox's relation to it.

ELIZABETHTOWN, July 28, 1762.

RIGHT WORSHIPFUL, — I had the honor of receiving both your letters by the Post. I cannot find that Mr. Daniel Cox had anything to do with the Province of Maryland: upon discoursing with a brother at Philadelphia about a year ago, he told me that the Lodge at Annapolis, in Maryland, was held by a warrant from Boston had many years ago.† And upon the strictest enquiry, I find that Mr. Daniel Cox died before 1754, the time you mention. Therefore as you was pleased to say, that if the case was so, you would send me a deputation immediately; and as you wrote nothing about a formality in obtaining it, I am desired by all those I have communicated your letter to, to write immediately for a deputution for myself to be the first Master of the Temple Lodge, in Elizabethtown, No.1, if you think proper to give it that name.

We have had a petition drawn to you to appoint a Deputy Grand Master of New Jersey. Pray will it be proper, and agreeable to you, to grant such a deputation?

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* He could not have received his deputation from the Duke of Norfolk as stated, because the Duke did not enter upon the duties of his office until January 29, 1730. The error is probably a clerical one, and is unimportant, the principal fact being verified.

* Since writing this we have seen a copy of the "Deputation," obtained by a committee of the Grand Lodge of New Jersey from the Grand Secretary's office at London. It is dated June 5, 1730, and is in the usual form of such documents at that time. Mr. Cox is the only petitioner named in it, though it purports to have been granted on his "application," and that of "several other brethren." It delegates to Mr. Cox the usual powers, and authorizes him to form a Provincial Grand Lodge, and to preside over the same for the two years succeeding the 24th of June next ensuing, when his powers as Deputy Grand Master were to cease, and the office to be at the disposal of the brethren. No such Provincial Grand Lodge being formed within the time specified, or at any subsequent period, the "deputation" died a natural death — as a non-user.

† The Lodge here referred to, was chartered by the Grand Lodge of Massachusetts, Aug. 12, 1750, under the name of Maryland Lodge, and we think, was the first Lodge organized in that Province.

If you order a deputation to be sent me, I hope it will be soon; and please to put it under cover to Mr. John Hunt, Post Master in Elizabethtown, and then it will be not only free of postage, but safe; unless our parson (Chandler) should be in Boston, which I expect he is. Please also to say in your letter what charge there is attending the warrant, and it shall punctually be sent by the Post, with the thanks of the Lodge. I am

Sir your most obedient servant and brother,

JONATHAN HAMPTON.

I am well known by Gov. Bernard.*

Jeremy Gridley, Esq.

We think the following conclusions are warranted by the above letter — 1. That the R.W. Br. Gridley, as Grand Master of Massachusetts, recognized the appointment of Br. Cox, as Provincial Grand Master, whether he ever exercised his authority or not. The latter was a matter beyond his control, and he very properly declined to interfere with it. 2. Having ascertained that there was no authority of any kind, holding a nominal or active masonic jurisdiction in the Province, and that consequently the territory was without a masonic head, he saw no hindrance, as there clearly was none, to his complying with the request of the petitioners, for a Lodge at Elizabethtown. 3. That as the petitioners, who are to be presumed to have known the condition of Masonry in the Province, and could not have been ignorant of the usage and practice of the fraternity in such cases, both in this country and abroad, made a special request that their Lodge might be described as No. 1, the inference is conclusive that there was at that time no other organized masonic body in the Province, and that this was the beginning of the organization of Masonry in "the Jerseys," as the territory was in that day popularly designated.

That there was no Deputy Grand Master in the Province, is manifest from the additional request of the petitioner, that Grand Master Gridley would appoint such an officer: which he was authorized to do by virtue of his large powers, as "Grand Master of Masons in North America."

Two years after the establishment of the Lodge at Elizabethtown, the following petition was presented to Grand Master Gridley for a second Lodge in the Province:

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* Francis Bernard, of Massachusetts, was Governor of New Jersey, after Gov. Belcher in 1758, and succeeded Gov. Powell of Massachusetts in 1760. Both Bernard and Belcher were distinguished Masons. The latter died in New Jersey in 1757, aged 76 years. We may have something to say of his masonic connection, hereafter.

PRINCETOWN, N.J., Sept. 24, 1765.

RIGHT WORSHIPFUL, — Whereas we the subscribers, being desirous of being formed into a regular and lawful Lodge, do now make application to you for a warrant to constitute the same, also to appoint the first Master; for which I nominate Richard Stockton of the said place; Pray let it be sent by the bearer of this, safely enclosed, and the said bearer will satisfy you for the same.

N.B. Let it be nominated St. John's. Pray Sir (if you can conveniently), empower us to give warrants for the constituting of Lodges.

RICHARD STOCKTON. AUGUSTUS DIGGENS.
OLIVER ELSWORTH. THEODORICK ROMEYN.
SOVEREIGN TYBRANDT. BENJAMIN HEINS.
SOLOMON KELLOGG.

To Jeremy Gridley, Esq.

This petition was complied with, and the Lodge was duly organized. It will be noticed that a somewhat remarkable request is contained in the concluding sentence. The Brethren felt the necessity of a superintending and controlling power within themselves, but they seemed not to have been sufficiently conversant with the laws of the Institution, to understand precisely how or in what manner it was to be obtained. What they really wanted was a Deputy Grand Master, with the usual powers of such officers; but they ask for that which Grand Master Gridley had no authority to give them; namely, power to grant warrants for new Lodges. Of course this request was denied. When and by whom the first Deputy for the Province was appointed, we have no means at hand to determine. But from the facts we have presented, and from the consideration we have been able to give the subject, we have no hesitation in the conclusion that Cox was a merely nominal officer; that his commission, if he ever had it in his possession, was a dead letter; and that the appointment was an unfortunate one, as it obviously foreclosed the Province against the formal organization of Masonry, by more active authorities, for nearly a quarter of a century; that is, from the date of his appointment in 1730 to the date of his death in 1754.

WE have seen religious societies and political bodies distracted and torn asunder by internal contentions, and many good men have lamented this tendency among human societies to defeat the good purposes for which they had been instituted, suicidal strifes and disagreements, and have despaired of any device for uniting men in bonds of perfect harmony. While we do not assert that Masonry has perfectly realized this grand desideratum, we feel satisfied that it has more nearly approximated it than any other human institution.

UNION LODGE OF NANTUCKET

[Communicated.]

WITHIN the space, bounded on one side by the lines of youth, and on the other by those of old age, lie many hidden things, which the dimness of the one period and the mists of the other are powerless to unveil; but which await only the steadier gaze of manhood to make their revelations.

With some such thoughts in our mind we took up the early records of the Lodge at Nantucket, and read the beginning of the first page of a well kept and well preserved history of one of the oldest Lodges in New England, as follows:—

"Nantucket, New England, May 9, in the year 5771. In our Lodge duly formed. Br. William Breck, Master; Br. Joseph Denneson, Senior Warden; Br. Henry Smith, Junior Warden."

At this meeting we find that three candidates were duly initiated, and their names fully entered in the record.

The founders of this Lodge were, no doubt, careful and painstaking in all that belonged to Freemasonry; and whether in the character of Ritualists or Almoners, they paid strict attention to the full performance of their duties.

As early as October, 5771, at the Quarterly Communication, it was "Voted, that each member of this society shall pay one shilling lawful money, into the fund of Charity, at every Quarterly Communication;" following this, as if to give emphasis to the earnestness of their feelings on the subject, it was voted at the Quarterly Communication in January, 5772, "to meet the first Monday of every month for the space of one quarter, and each member to pay one shilling lawful money, at every meeting, for the fund of Charity," and it was further voted "that every visitor, after the first visit, shall pay one shilling lawful money, into the fund of Charity." This vote was repeated at the next Quarterly Communication in April 5772, and seems to have prevailed as a rule through many years of the history of this Lodge; indeed so well established did the Charity Fund become, that it was one of the first objects of care on every occasion when it was possible to increase it, by contribution, collection, or assessment.

This prudent forethought and management, at once enabled the brethren to afford relief to the sick, the destitute, and the distressed, with a liberality I think unparalleled, and a discrimination praiseworthy and satisfactory.

The record is fruitful with the story of bounties bestowed, and rich with the testimonials of gratitude in acknowledgement thereof; but though the example is worthy of more than a passing notice, we must defer to another time, further notice of their exemplification of the "greatest virtue, *Charity*."

In March 1772, it was voted "that each member serve in their terms as Treasurer, until they should get an established Treasurer, except five brothers, who had been elected a committee for the quarter."

At the meeting held November 11, 5771, it is recorded that William Johnson was initiated, passed on the 21st of the same month, and raised January 6, 5772, and on May 4, 5772, he attests the records (for the first time) as Secretary, and this practice is henceforth followed.

The founders of this Lodge were not drones in any sense of the word, and what they ought to do, they were careful should be done; a Lodge without the attendance of its members was, to them, no Lodge at all; duty claimed attention, and duty was attended to; so it was enacted on August 3, 5772, by vote, "that if any member absent himself from the Lodge one year, then that member shall be erased from the Lodge as a member." But this was not usually enforced until a committee was appointed to wait on brethren who absented themselves, to shew cause why they should not be deprived of membership; and this usually secured an apology with a promise of attendance in the future.

The Brethren early recognized the advantage of having a well regulated Lodge, and on December 18, 5772, a Committee was appointed "to examine the By-Laws, and see if they are sufficient for the regulation of the Lodge; and if they are not sufficient, to make amendments as they shall see fit, and report accordingly." So careful were they in this respect that they did not hesitate to inquire into the motives which actuated the doing of any deed that seemed likely to militate against the individual, or aggregate prosperity of the Lodge, or its members, and hence with equal honesty and confidence in their own uprightness, they appointed a Committee "to inspect the reasons those members have for blacking a candidate;" and another to inquire into and settle the differences existing between two of the brethren about a matter of business, and whether they exceeded what we may regard as the scope of masonic jurisprudence or not, they were generally successful in adjusting all difficulties to the satisfaction of all parties; peace they would have in their sphere, prosperity followed, and still continues in this time-honored Lodge.

C.

A GERMAN MASONIC MOVEMENT IN NEW YORK.

ONE of the most indefensible and radical revolutionary movements affecting the status and government of Freemasonry in this country, that has for many years come to our knowledge, has recently transpired in the city of New York. The authors and directors of it are reported to be the two German Lodges holding under the authority of the Grand Lodge of Holland, but which have been declared to be, as they unquestionably are, under the American law and practice, irregular Bodies. The members of these Lodges, aided probably by unaffiliated Brethren of the same nationality, have organized themselves into what they denominate the "Society of German-American Freemasons." The particular purpose of their association will best appear from the annexed list of articles or propositions prepared and submitted for the consideration of the society, in a convention held in that city on the 14th and 15th of last month. Of the result of their deliberations, we are not at present informed, and it will be time enough to speak of them when we are. The league is a baseless one, and can result only to the prejudice, if not in the masonic ruin, of all parties interested in it. How wide spread it is, and what other Lodges in other parts of the country are associated with it, we have no means of knowing. We infer however from the fourth and sixth articles, that its membership is not confined to the two Lodges in the city of New York. It is probable that they will hereafter publish the doings of the Convention, or take some other means to make their purpose more generally known, than it is at present; in which case we may have occasion to refer to the subject again. We give the articles for the information of our readers.

1. Each society, based upon the old constitutions and organized by seven Freemasons, is a masonic Lodge. No payment of a fee is required, nor a charter.

2. Every man admitted to the Lodge, is a Freemason.

3. There shall be formed an Independent League (*Unaphaengiger Bund*) of masonic Lodges in the United States.

4. Each Lodge is entitled to join the League if it declares adhesion to its laws and acknowledge only the three St. John's degrees; any Lodge may leave the League at any time.

5. Each Lodge is sovereign in itself.

6. The League holds meetings from time to time, to which each Lodge belonging to it sends delegates. At these meetings matters of interest to the masonic fraternity and to the League shall be discussed.

7. The place of these meetings shall change; each naming it for the next meeting by a majority vote of the delegates.

8. The number of delegates will be fixed by the League; the mode of their election is to be determined by each Lodge for itself.

9. The League has legislative power only in so far as the laws passed refer to the inner administration of the League itself. It has not to interfere with the government and administration of the local Lodges.

10. On general matters relating to Masonry the League may make proposals, upon which the local Lodges, in the interval from one meeting of the League to the next, shall vote and instruct their delegates accordingly, a majority of the voting Lodges to decide the question.

11. At the head of the League there shall be a committee elected by it, to execute the resolutions of the League, to facilitate the intercourse between the local Lodges and between them and others outside of the organization. They serve without pay.

12. Each Lodge must defray the expenses of its delegate attending the League.

13. The amount of necessary expenses for the administration of the League shall be fixed by a majority vote at each meeting of the League and they shall be apportioned among the several Lodges belonging to the League according to the number of members in each at the time.

GOOD COUNSEL.

No young man can hope to rise in society, or act worthily his part in life, without a fair moral character. The basis of such a character is a virtuous, fixed sense of moral obligation, sustained and invigorated by the fear and love of God. This is Masonry.

The youth who possesses such a character can be trusted. Integrity, justice, benevolence, truth, are not with him words without meaning; he feels and knows their sacred import, and aims, in the tenor of his life, to exemplify the virtues they express. This is Masonry.

Such a man has decision of character; he knows what is right, and is firm in pursuing it. Such a man has decision of character; he thinks and acts for himself, and is not to be made the tool of unprincipled and time serving politicians to do the dirty work of party. Such a man has true worth of character; his life is a blessing to himself, to his family, to society, to the world, and he is pointed out to future generations as a proper example for the rising youth to emulate.

JURISPRUDENCE.

MEMBERSHIP.

A CONTEMPORARY answers the question—"When does a Mason become a member of a Lodge?" as follows:—

When he signs the By-Laws. Before he can be permitted to sign the By-Laws, he must have passed the ordeal of the ballot. *Electing* a brother to membership, does not make him a member any more than electing to the degrees makes him a Mason. The By-Laws of most Lodges provide that any Mason may, *if he choose to do so*, sign their By-Laws within a certain specified time after he has been raised, without further ballot. It does not necessarily follow that because a brother has taken the degrees, he *must* sign the By-Laws. Membership like everything else in Masonry is voluntary. Every Mason *ought* to belong to a Lodge, and the Master should inform every newly made brother of his duty, and of his privilege to become a member, and a copy of the By-Laws should be presented to him for his perusal and signature.

NOTICE OF REJECTION.

"Is it proper for any one, except the Secretary, to communicate to a candidate notice of his rejection?"

"No. The Secretary is the official medium of communication between a Lodge and all having any business with it. There are so many objections to the communication of the transactions of a Lodge to a profane, that every Lodge should provide by its By-Laws, that no notice of its action on a petition should be communicated to any who are not members, except by the Secretary. We cannot agree with the opinion of Br. Mitchell, [page 369, vol. 2]: "Any member has the right to tell the candidate that he has been rejected."

STATUS OF ARRESTED CANDIDATES.

If a candidate has been arrested at any period of his advancement, is he in "good and regular standing," or has he any masonic privileges?

Every E.A.F.C., or Master Mason is in "good and regular standing," until charges are preferred against him. If then the E.A. or F.C. has been arrested during his advancement, without any specific charge, his masonic standing is not thereby affected, and he is entitled to the privilege of a seat in the E.A. or F.C. Lodge.

The above opinion is given by a contemporary; and examined from his point of view, we see nothing in it to object to. It grows out of the practice of taking the ballot on advancement to each degree—a practice that does not commend itself to our judgment, nor is it, in our opinion, consistent with that justice and equity which should ever characterize masonic proceedings. The person "arrested" is already a Mason, and his rights and privileges are to be respected as such by his brethren. His rejection implicates his character, and implies a moral unfitness for the additional favor he seeks; it casts a blot upon his integrity, the nature of which is unknown to him, and the removal of which is placed beyond his power. He goes out into the world a dishonored brother. This is neither just nor masonic. Having been received as a Mason, he is entitled to the respect and protection which the laws of Masonry guarantee to him. If he is unworthy by reason of immorality or other cause, he has a right to demand a trial by his Lodge, and an opportunity to meet his accuser and justify himself, if innocent. If guilty, let him be legally punished.

RESTORATION.

Has the Grand Lodge the right and authority to restore to membership in a subordinate Lodge?

No. While a Grand Lodge can reverse the decision of its subordinate Lodge, expelling a Mason from all the privileges of Masonry, "each Lodge is to be the sole judge as to who shall, and who shall not be associated with them as members of the Lodge."

NON-AFFILIATED MASONS.

In 1862 the Grand Lodge of North Carolina, adopted a resolution on this subject, which, says the "Masonic Sun" of that State, was undoubtedly intended to apply to that class who *refuse* to affiliate with any Lodge. There is a wide difference between wilful disobedience of a law, and the utter inability to comply with a law. "Non-affiliation is a violation of positive masonic law" (Mackey, page 274), but it does not follow that every non-affiliate is unworthy. A Mason is in good and regular standing *before the masonic world*, until charges are preferred against him, whether he be affiliated or not. After a man becomes a Mason, it *is his duty* to affiliate, but still it is optional with him to do so or not. If he does not affiliate he does not necessarily commit a masonic crime, for there may be good reasons why he does not affiliate. The By-Laws of a Lodge *may* require each member to pay a larger amount of dues than he is able to pay; or he may wish to move to some other Jurisdiction, or there may be some feature in the By-Laws which he does not like, and for that reason he may decline to sign them. Still he is a Mason in good and regular standing, and may be willing to contribute according to his ability for charitable purposes. He is not entitled to the peculiar privileges of Lodge organization, for the reason that he refuses to become amenable to the By-Laws of any Lodge.— We are unable to find any law other than that quoted above, which makes distinction between the *wilful* non-affiliate, and the non-affiliate who is refused admission without any assigned cause. A Lodge refusing to receive as a member, a brother who is in good and regular standing must have a reason for such action, although it cannot be *compelled* to assign that reason. The brother refused is unquestionably a non-affiliated Mason, and it is impossible to make a legal distinction between him and the *wilful* non-affiliate. He is yet a brother Mason and entitled to our sympathy, on account of the unfortunate situation in which he is involuntarily placed.

A MASONIC BIBLICAL LEGEND.

THE following is said to be the explanation of the text: "The stone which the builders refused, the same has become the headstone of the corner." It is said that when Solomon's Temple was building, all the stones were brought from the quarry, ready cut and fashioned, and there were marked on all the blocks the places where they were to be put. Among the stones was a very curious one; it seemed of no desirable shape; it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit; they tried it at another, but it could not be accommodated, so, vexed and angry, they threw it away. The Temple was so many years building that the stone became covered with moss, and grass grew around it. Everybody passing by laughed at the stone; they said Solomon was wise, and doubtless all the other stones were right; but as for that block they might as well send it back to the quarry, for they were quite sure it was meant for nothing. Year after year rolled on, and the poor stone was still despised, the builders constantly refused it. The eventful day came when the Temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said: "Where is the top stone? Where is the pinnacle?" They little thought where the crowning marble was, until some one said: "Perhaps that stone which the builders refused is meant to be the top stone." They then took it, and hoisted it to the top of the house; and as it reached the summit they found it well adapted to the place. Loud hosannas made the welkin ring, as the stone which the builders refused thus became the head of the corner.

GRAND LODGE OF TEXAS.

WE have a copy of the proceedings of this Grand Lodge, at its Annual Communication, at Houston, in June last. The opening Address of the Grand Master is a brief and well prepared paper. He says—

> The past season was one of unusual sickness, and within the bounds of our Jurisdiction the bills of mortality are summed up by the hundreds and thousands, and especially along our southern border and sea-coast the dark wing of the angel of death appeared to overshadow the whole land.
>
> Men deserted their usual avocations and occupied themselves in nursing the sick and burying the dead. It is in times like these that our poor fallen human nature rises superior to itself, and shaking off the shackles which have bound it to things earthly, assumes the Heavenly mantle of benevolence and charity; and man stands, as it were, redeemed and disenthralled, the admiration of his fellows.
>
> Our own beloved institution furnished her heroes and martyrs in this unequal combat, and Masons took their proper stand in the front rank. I say not this in a spirit of boastfulness, but simply as an act of justice, for circumstances made me an eye-witness.
>
> During the past year it has been compulsory on me, in deciding the many questions presented, to examine many authorities, and to review the past history of Masonry, not only in Texas, but in other grand jurisdictions, and the conclusion has been forced upon my mind that Masonry has become too popular with the masses, and in that very popularity lies her greatest danger.
>
> As her members increase so will the envy and jealousy of her enemies be aroused, and we may now see in looking to the great northwest of our beloved country, an anti-masonic party organizing for our destruction, arraying itself under religious denominational banners, and, with fanatical zeal, excluding and prohibiting their communicants from participation in our mysteries. The Holy Mother Catholic Church has, for more than a century and a half, fulminated her bulls of excommunication and exclusion against our Order, and Protestants, under different names, have taken sides against us. These signs and warnings may not be disregarded. Having in full remembrance the fearful scenes of former persecutions, the acknowledged causes which led to them, the cheapening of Masonry, and the want of proper vigilance in the admission of initiates, the warning should not be lost upon us; let not history duplicate itself upon us within less than half a century.

RESTORATION,

The following is from the Report of the Committee on Jurisprudence:—

We find but one trifling error among his decisions and that is no doubt a slip of the pen; where he sustains the Master of Marshall Lodge in ruling that in case a suspension is sustained by the Grand Lodge it requires a unanimous vote to reinstate. A two-thirds vote will always restore a suspended Mason, but where the case has been affirmed by the Grand Lodge, that body must also affirm the reinstatement before it is final.

The Grand Master has issued no Dispensations during the year, either for new Lodges or for conferring degrees. When it is remembered there are fifty-five Lodges on the Register that have made no returns last year, and some of them for many years, it will be agreed that his prudence in not increasing the number is commendable. Charters too easily obtained are too little thought of.

We fully agree with the Grand Master when he says he remembers no case where the interests of Masonry have been advanced by conferring degrees out of the legal time. A healthy change has been brought about in our Jurisdiction in this matter within the recollection of many, when it was customary to supply Lodges with blank sheets of paper, signed by the Grand Master, on which they could write Dispensations when required.

ADMISSION OF MEMBERS.

The following is a curious specimen of masonic legislation :—

The action of the Grand Master in arresting the Charter of De Molay Lodge, No. 199, is fully justified by the report of R.W. J. F. Miller, District Deputy Grand Master of that District. It would also seem from his report that Cameron Lodge, No. 76, has been working very irrrgularly in admitting a brother to membership by a vote on show of hands, the candidate presiding in the East at the time, and deciding that it was all right; while the W.M. sat in the West, learning how to govern his Lodge.

APPROVAL OF THE RECORD.

Your Committee on Grievances and Appeals have considered the matter of Appeal of S. G. Swan, Secretary of Clinton Lodge, No. 23, from the action of the Worshipful Master, *pro tem.* It seems that at a stated meeting of said Lodge, the Junior Warden presiding in the absence of the Master and Senior Warden, the minutes of the preceding meeting were read and adopted by the Lodge, and on the order of the presiding officer to bring forward the minutes for his approval, the Secretary obeyed the order, but did so under protest, for the reason that the presiding officer "was not the officer who presided at the meeting at which the minutes just read were made out and transcribed." This protest was overruled by the W.M., *pro tem.*, and from this overruling, this appeal is taken.

This appeal is not well taken. When the Warden presides, in the absence of his superiors, he is invested with all the powers and authority of the Master, *pro tem.* The presiding officer of a Lodge is responsible to the Grand Lodge as well for a correct record, as for any other work pertaining to, or done in the Lodge.

It is his duty to see that a correct record be made, and when so made, to approve it; and though he may not have presided, or even been present, when the transactions (the record of which he is to approve) took place, he may, nevertheless, from the information of others, satisfy his own mind on the subject; and having done so, from the best evidence he can obtain, he must approve the minutes.

The Report of the Committee on Correspondence to which we may hereafter refer is an able paper.

The condition of the Order in the State is rapidly recovering from its late depression, and the prospects for the future appear to be highly encouraging.

THE MASONIC CONGRESS AT HAVRE.

THE French Masonic Congress which has for the past few months created some interest and inquiry among the fraternity in this country, and to which foreign Grand Lodges were invited to send delegates, was held at Havre on the 18th and 19th of last month. The proceedings have not yet reached us, but will probably be received before our next issue; when, if they shall be found to have been of any importance or interest, they will be properly noticed. We do not, however, anticipate much of either from them, judging from the official "Program," with a copy of which we were seasonably furnished by a correspondent at Havre. It consists of five questions, to be submitted for the consideration and decision of the Congress, and which we translate as follows :—

1. The Masonry of our epoch. Does it maintain the present high standard of social and human progress?

2. The influence of Masonry upon the general progress of the sentiments, the ideas, and the manners of the times. And how does it exercise this influence to-day?

3. The fundamental principles of Masonry being universal, what are the measures to be taken to oblige all regular Masons to recognize them as such, in the Lodges of all the rites, and of all obediences?

4. How are the Freemasons of our time to resist the idea of war, which is the negation of their humane fraternity?

5. To what extent and in what manner can they engage in the practise of proselytism among the profane?

We, in this country, should hardly think it worth while to call a "Congress" of Masons to consider such questions.

MUSIC IN MASONIC MEETINGS.

God created man with music in his heart and melody in his voice, and time was when all was perfect harmony, — the voices and hearts of men and angels blending in one anthem of praise to their Creator. But it is not so now. A discordant note was introduced when sin entered the world. Hatred, envy, malice, and hypocrisy can never harmonize with love, joy, peace, and good will to man. To bring the human soul again into harmony with God and angels is the grand object of every institution founded upon the principles of the Bible.

The power of music may be seen when we consider that it is universally used as the medium of the highest expression of human thought and feeling. It warms the devotion of the Christian, kindles anew the fires of patriotism, strengthens the bond of civil society, gives grace and cheerfulness to social life, relieves the burdened heart in times of sorrow, and even makes the chamber, where the good man meets his fate, seem quite on the verge of heaven. When the human voice has failed to give utterance to the feelings of the heart, musical sounds have been invoked from the harp, the organ, and the lyre

Music began in heaven when the Supreme Architect laid the corner-stone of this vast universe. Then the morning stars sang together, and all the Sons of God shouted for joy. Very early in the history of man musical instruments were introduced. Jubal, the sixth from Cain, is said to be the "father of all such as handle the harp and organ." After Moses had led the children of Israel across the Red Sea, Miriam took a timbrel in her hand, and all the women went out after her with timbrels and dances. And Miriam said unto them, "Sing ye unto the Lord, for he has triumphed gloriously." Here we have the first specimen of lyric poetry, rendered more majestic and beautiful by the melody and harmony of music. After this we find there were four thousand Levites in the Tabernacle, divided into twenty-four courses or choirs, with two hundred and eighty-eight leaders. King Solomon was also a lover of the liberal arts, and knew how to appreciate music. At the dedication of the Temple there were at least fifty thousand singers, besides instruments of music, such as cornets, psalteries, harps, cymbals, and trumpets. How wonderful and magnificent must have been the chorus of such a multitude of select singers, — yes, select and trained, for they were chosen and set apart for that special purpose.

It is a fact, which will not be questioned by any one conversant with the subject, that the morality of the church is identical with that of Masonry. It cannot be otherwise, because both are derived from the same source, "The Word of God, in which we have eternal life."

THE TRIENNIAL MEETINGS AT ST. LOUIS.

The Triennial Meetings of the General Grand Chapter, and Grand Encampment, of the United States, and a Special Meeting of the Supreme Council of the Northern Jurisdiction, were held at St. Louis, as announced in our last, on the 15th ult. The attendance was unusually large, there being some twenty-five or more States represented. We were deprived by ill health of the pleasure of being personally present, and are therefore dependent upon the local papers for such information as we possess in relation to the proceedings. We shall, however, in our next, be able to lay before our readers, a more full and complete account of them.

The principal feature of the first day seems to have been a public parade, which is said to have been one of the most numerous and brilliant ever witnessed in the Western States. It was made a public holiday, the business of the city being almost entirely suspended. More than thirty Commanderies of Knights Templars are said to have appeared in the procession, representing seventeen States. In the evening a grand banquet was given at Freemasons' Hall, at which there were present more than two hundred guests. The tables were ornamented in the highest style of the caterers' art, and surpassed everything of the kind ever before seen in the city. The opening speech of the evening was made by Companion Martin Collins, Esq., Grand High Priest of the Grand Chapter of the State, and was an eloquent and appropriate welcome to the General Grand Chapter of the country, in whose honor the banquet was spread. The response was by Judge Lewis, the present presiding officer of the latter Body. This was followed by a brief address by Albert Pike, Esq., Sovereign Grand Commander of the Southern Supreme Council. Several other speeches were then made, and among them, one by Companion A. G. Mackey of South Carolina. There was also a Promenade Concert on the same evening, in which the ladies took a prominent part.

On the following day a Grand Steamboat Excursion was had on the river, in which the ladies participated, and which passed off to the satisfaction of all parties interested.

The Grand Encampment of the United States and other Encampments present, were amply provided for and entertained by the Grand Encampment of Missouri.

The O'Sullivan Lodge of Perfection also gave a banquet to the

Supreme Council of the Southern Jurisdiction, and all active and honorary 32° and 33° members of the Northern Council. About sixty members were present. Speeches were made by Ill. Br. Albert Pike, and others.

Of the proceedings of the several Bodies, we have very little to communicate the present month, except the following elections : —

OFFICERS OF THE GENERAL GRAND CHAPTER.

James M. Austin, of New York, General Grand High Priest ; Robert S. Bruns, of South Carolina, Deputy Grand High Priest ; Wm. Hacker, of Indiana, General Grand King ; Martin Collins, of Missouri, General Grand Scribe ; John McClellan, of Massachusetts, General Grand Treasurer ; J. D. Caldwell, of Ohio, General Grand Secretary ; Isaac S. Titus, of California, General Grand Captain of Host ; Ortin H. Minor, of Illinois, General Grand Royal Arch Captain.

OFFICERS OF THE GRAND ENCAMPMENT OF THE UNITED STATES.

William S. Gardner, of Massachusetts, Grand Master ; J. Q. A. Fellows, of Louisiana, Deputy Grand Master ; Kent Jarvis, of Ohio, Grand Generalissimo ; George Belt, of Missouri, Grand Captain General ; John Frizzell, of Tennessee, Grand Senior Warden ; W. C. Mungen, of Kentucky, Grand Junior Warden ; John H. Simons, of New York, Grand Treasurer ; John D. Caldwell, of Ohio, Grand Recorder ; Alfred Creigh, of Pennsylvania, Grand Standard Bearer ; William Barrett, of New Hampshire, Grand Sword Bearer ; Thomas W. Chandler, of Georgia, Grand Warder.

Since writing the above we learn that the General Grand Chapter recognized the new Grand Chapter of the District of Columbia, allowing Potomac Chapter, No. 8, at Washington, to remain under the jurisdiction of the Grand Chapter of Maryland. A singular adjustment of an awkward difficulty.

The next session of the General Grand Chapter is to be held at Baltimore in 1871.

FREEMASONRY is a mystic science, wherein, under apt figures, select numbers, and choice emblems, solemn and important lessons, naturally tending to improve the understanding, to mend the heart, and to bind us more closely to one another, are most expressly contained.

FREEMASONRY EXPOSED.

BY A VICTIM.

I HAVE joined the Masonic Fraternity, Mr. Editor. I am a free and accepted son, or brother or whatever it is, of that ancient and mysterious organization. I have belonged to many secret societies in my time ; I have been an Orangeman, and a Son of Temperance, and a Fenian, and, if I remember aright, I once belonged to a gang of coiners ; but this masonic arrangement, this institution of the compass and square, distances them all. I had often wondered what sort of a thing a Mason was — in what respect he differed from an ordinary human being. Time and again I have pumped persons who I thought knew what was what, with a view of finding out something regarding these queer men, but it was no go. Mum was the word, and those who could tell wouldn't, and those who would couldn't ; for further information I was told to go and find out. I had a vague idea of my own, that a Mason was a sort of supernatural being, a regular ringtailed roarer, with horns and hoofs to match, who could come down the chimney or get in the keyhole, and disappear like a flash of lightning — a chap that could knock blazes out of a fellow with the wink of his eye, and of whom the devil himself was afraid.

There is one singular thing connected with Masonry of which you are perhaps not aware, and that is, a Mason never dies. Occasionlly it is given out that a brother has departed this life, and the Fraternity is respectfully summoned to do honor to his remains, but it is all a sham, a big swindle gotten up to throw dust in the eyes of the uninitiated. The coffin is stuffed full of bricks, and deposited with due solemnity in the cemetery, while the brothers and friends are blubbering their eyes out over the graves of the dear departed, and the departed quietly enjoying himself in the back room of some hotel, preparatory to leaving for parts unknown.

It is a fact, Mr. Editor, Masons never die. They may change their appearance, and move off to other spheres, but as for dying they don't do it. It is supposed by some, that after they have transacted wickedness enough on this earth they are transformed into comets and meteors and go wandering through space kicking up shines and raising the devil generally. And a great many people suppose that the last meteoric display was nothing more or less than a free fight between some rival Lodges that had crossed each other's path ; the different colored lights betokening the different degrees they had acquired in the flesh.

Freemasonry is of ancient date, as proven by the fact that during the wet season Noah used to hold meetings in the corner of the ark. He was obliged to give it up however, owing to the curiosity of Mrs. Noah, who notwithstanding the fact that her husband placed a big pair of lions and a big crocodile at the door as outside guard, came pretty near finding out the secret and starting a female Lodge on her own hook.

I must tell you of the perils and trials I had to undergo to become a Mason. On the evening in question I presented myself at the door of the Lodge-room No. 66,666, sign of the skull and cross-bones. I was conducted to an ante-room, where five or six melancholy chaps in sashes and embroidered napkins were waiting to receive me.

On my entrance they all got up and turned back somersaults, and then resumed their seats. A big fat fellow, who sat in the middle, and who seemed to be the proprieter, then said: "Sinner from the outward world, advance!" I advanced. "Will you give up every thing to join us?" "Not if I know it," said I; "there's my wife and fourteen fine ——." Another party here told me it was a mere matter of form. The fellows in the towels then groaned, and said, "'tis well." "Do you swear never to reveal anything you may see or hear this evening to any human being, nor your wife?" I said, "'pon my word I will not." They then examined my teeth and felt my muscles, and made me put out my tongue, and then groaned again. I said, "If you don't feel well I have got a little bottle here that ——." That fat man here took the bottle from me and told me to shut up. He then in a voice of thunder said, "Bring forth the goat." Another fellow then came up with a big cloth to blindfold me, "No you don't, Mr. Mason," I said, "no tricks on travellers, if you please; I don't believe playing blind man's buff with a goat. I'll ride the devil if you like, but I dont go it blind. Stand back, or I'll knock you into Smithereens." They were too much for me, however, so I had to submit and be blindfolded. The goat was then led in and I could hear him making an awful racket among the furniture. I began to feel that I was urgently wanted at home, but I was in for it and could not help myself. Three or four fellows then seized me, and with a demoniacal laugh pitched me on the animal's back telling me at the same time to look out for squalls. I have been in a good many scrapes, Mr. Editor; I have been in an election fight; I've been pitched out of a fourth story window; I've gone down in a railroad collision, and up in a steamboat explosion: but this goat excursion was ahead of them all. The confounded thing must be all wings and horns. It bumped me against the tables and chairs, and the stove and the ceiling, but I hung on like a Trojan. I turned front somersaults, and rolled over till I thought it was all over with me. I was just on the point of giving up when the bandage fell from my eyes, and the goat bounded through the window with a yell like a Camanche Indian giving up the ghost. I was in a Lodge of Masons. They were dancing a war dance around a skull, and playing leapfrog, and turning handsprings, and the big fat fellow of the ante-room was standing on his head in the corner, finishing the contents of my little bottle. Order was soon restored, and I was led up to a desk and told to stand at my ease. The Chief Engineer of the establishment then put his thumb to his nose, and stretching his fingers in the shape of a fan towards me, commanded silence. The rest of the brethren did likewise and were silent. The Governor then addressed me: "Brother Knobb, you are now one of us. You are now a member of an institution that has lasted over ten millions of years. From this time forward your constitution is sound. You are impervious to light and heat, or any other atmospheric influence. You are water-proof, fire-proof, and over-proof. With impunity you may walk through the lake, or sit on a red-hot stove; with impunity drink aquafortis, rye whiskey, Wahoo Bitters, or any other poisonous substance. You are free from rheumatism, dyspepsia, whooping-cough, or the measles. The Sheriff dare not seize you for debt, nor the policeman for misdemeanor. You are of us and you are safe. Here is the pass-word; with that and a big club you can get into any Lodge in Christendom." I then stood the whiskey and water all the way round, and I was a Mason.

MASONRY AND ARCHITECTURE.

BY R.W. BR. JOHN POTTER.

In tracing the history of Freemasonry, we find its application two-fold, carrying within its broad scope a science based upon an operative art, and equally applicable to a speculative science for the protection of both physical and moral dependencies. As an operative art it relates to the construction of material edifices, and commences with the first rude shelter made to shield the human family from the inclemency of the weather, and is called architecture. This is based upon geometry, and is the art from which Masonry derived its language of symbols or symbolic instructions. Ages elapsed before wisdom of design combined strength of material with beauty of execution. The first habitations of mankind were grottos and caves. Virgil says that before Troy and Pergamean citadels existed, men dwelt in bottoms or valleys; some of these early cavern dwellings exist at Ipsica, in Sicily, and are evidently of remote antiquity, and constructed by people in the rudest state of nature. Gallio, son of Calus, first invented mud buildings, conceiving the idea from the construction of a martin's nest. Plutarch mentions houses made of framework and mud. Before the invention of brick houses by Euryalus and Hiperbius, caves were used. The flat roofs of private buildings distinguished them from the public edifices; all the houses at Pompeii received light only from the doors. The only two-story house anciently known was found at Pompeii. The stories consisted in arches over each other. The roofs of houses were first made flat. The Greeks first gave them a small elevation in the centre. The Romans increased it to the fifth of a span. The Germans and other northern nations made the roof of an equilateral triangle. Thus briefly alluding to the rude state of operative Masonry at its commencement, that we may more fully appreciate its rapid advancement when the combined action of inventive genius rose like the morning sun, and shed new and increased light upon the art. Fresh lustre was constantly imparted to genius by science, until the orders of architecture were presented to the admiring world in the strength and beauty of the present proud era.

Space or time can not be spared here to trace the graduated scale of improvement in art, from its commencement up to its triumphant climax. A brief notice of some of the styles of architecture may not be uninteresting.

The Cyclopean style, from its extraordinary magnitude, is ascribed to the early Cyclop's men, who from their power are believed to have been the Giants and Titans of the version of Isaiah, and whose deceased monarchs subsequently became the sovereign gods of Greece and Rome. The general character of the Cyclopean style was an immense block. Cyclopean Masonry was not confined to Greece. Specimens are found at Saturnia in Italy. There are splendid remains of Cyclopean religious architecture at Salsett, Elephanta, Canora, and Illoura. They are caverns cut out in the body of a rocky hill and shaped into courts, supported by parts of the rock formed into columns with cushion-like capitals. The sides are filled with base reliefs so prominent that they are joined to the rocks only by the back. Many of these figures are colossal. The Cyclops worshipped fire, Vulcan, and the sun.

Egyptian architecture astonishes us by its massive grandeur. It consists of massive blocks, thick columns, walls narrowing upward with immense impending cornices, but no pediments of roofs, because it seldom rains there. The earliest Egyptian columns were patterned after a stock or lotus topped by its calex. The lotus was the ornament which reigned everywhere.

All the ornaments in Egyptian architecture are heavy and afford no repose to the eye. The Egyptians worshipped every divinity but the graces. Everything was upon a grand scale, dedicated only to gods and kings. Hence their buildings exhibited forests of columns, large moles with colossal statues in front of them, obelisks, gateways preceded by avenues and detached from the moles which flanked them. A short distance from the Sublime Porte at Constantinople, stands the ancient Christian church, built by Justinian, and since the Mahometan conquest used as an imperial mosque. It abounds in curiosities. Its length is 269 and its breadth 243 feet. Six of its pillars are of green Jasper from the temple of Diana, at Ephesus, and eight of porphyry from the Temple of the Sun, at Rome.

The Vatican at Rome is a magnificent structure, and is said to contain 7,000 rooms. It is advantageously situated on an eminence on one of the seven hills on which ancient Rome was built. The parts which are the most admired are the grand staircase, the Pope's apartments, and above all, the Vatican library, and so beautiful a fabric that it is said it will admit of no improvement, and is also the richest in the world, both in printed books, and manuscripts.

To fully trace the triumphant career of operative Masonry, from its infancy to the present state of beauty, strength, perfection, sublimity, and grandeur, would require the combined powers of the classic world, and would exhaust every fountain of imagination in the ethereal regions of romance.

Its vastness is beyond the power of human intellect. We can only wonder and admire, but never realize, its stupendous greatness, its gigantic dimensions, its boundless extent, its all-pervading power. Its monuments of triumph are spread over the four quarters of the globe. Its march is still upward and onward. We may look, see, and write upon its triumphant achievements, its magic wonders, its untiring perseverance, its burning zeal, and its magnificent exploits, but can never measure its vast extent. Upon this bright picture every Mason must gaze with raptures of delight. It is faintly drawn, a mere outline of the reality, but these faint outlines or delineations are truthful, and are intended to quicken the masonic pulsation of every brother, and impart to him fresh life and new vigor in the glorious cause we profess to honor. May our noble art still repose on the pure bosom of genius and continue to be the nursling of science, and may the moral lessons drawn from the working tools of operative Masonry enable us, as speculative Masons, to rear a superstructure that shall reach from earth to the Celestial Lodge above, composed of living stones duly fitted and prepared for that building not made with hands, eternal in the heavens.

We may say of our glorious art as Virgil did of fame:

> " Soon grows the pigmy to gigantic size —
> Her feet on earth, her forehead in the skies."

From the building of the temple of Solomon to the time of Queen Anne of England, in 1702, speculative Masonry depended mostly upon operative Masonry for its advancement. Up to that time, few except practical architects and mechanics, and those men of great eminence, were admitted into masonic Lodges. Their associations existed in Rome during the reign of the emperors, and ultimately spread over the continent of Europe. The priests of the Christian churches became their patrons, and devoted themselves to building churches and monasteries. They filled the continent with cathedrals, churches, and monasteries, and with a large accession to their numbers passed over into England, and there introduced their peculiar style of building. From thence they passed into Scotland, and have rendered their existence ever memorable by establishing in the parish of Kilwinning, where they erected an abbey, the gem of Scottish Freemasonry.

The cathedral of Strasburg on the Rhine, is one of the noblest specimens of Gothic architecture of the time; it contains a clock showing the motions of the constellations, the revolutions of the sun and moon, the days of the week, the hours, minutes, and seconds of the day. The Fraternity at Strasburg became so celebrated, that their superiority was acknowledged by their kindred associates throughout Germany. Preston believed these traveling Masons entered Britain previous to the Roman invasion, as stupendous architectural structures still in existence seem to indicate this fact. When Christianity was introduced, Masonry went hand in hand with her in promulgating and advancing the glorious cause, In 557, St. Austin, with forty of his co-workers, came into England, who propagated the principles of Christianity with so much zeal that all the kings of the heptarchy were converted. St. Austin then became the patron of Masons, who immediately introduced the Gothic style of architecture.

There are two modes of establishing our reputation; to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will be invariably accompanied by the latter. His calumniation, is not only the greatest benefit a rogue can confer upon us, but it is also the only service he will perform for nothing.

THE ENEMIES OF MASONRY.

THE great effort some men are making to throw Masonry into disrepute, and who appear to be wise; and are especially so, in their own conceits, remind me of a dialogue of ancient date.

"You teach" said the Emperor Trajan to rabbi Joshua, "that your God is every where, and boast that he resides among your nation. I should like to see him," "God's presence is every where," replied Joshua, "but he can not be seen. No mortal eye can behold his glory." The Emperor insisted. "Well," said Joshua, "suppose we try first to look at one of His embassadors." The Emperor consented. The rabbi took him out in the open air, at noonday and bid him look at the sun in its meridian splendor. "I can not," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of His creatures, and canst thou expect to behold the resplendant glory of the Creator? Would not such a sight annihilate thee?"

We learn from this conversation two very important facts — first that when a man undertakes to expose that which he does not understand he exposes himself, and renders himself ridiculous in the eyes of all intelligent and good men. And secondly, that all things which are great and good have *works* which are always ready to point to what they are, or at least give us a vague idea of what the original might be. There have been, in almost every nation, and in every age, since the origin of Masonry, men who have desired to see the *sanctum sanctorum* of our Order, and from their unworthiness have been denied the sight, hence they have endeavored to make themselves names by an uncompromising hatred of every thing that had even a shadowing of Masonry connected with it. Some, like Voltaire, by Christianity, have supposed that they could convince the world of its folly, and sweep out the last vestage in a very short time. But poor deluded creatures, they battled, and struggled, and swore and lied, and passed away, and Masonry still lives and flourishes. — The more they persecute her the more she grows and increases.

But the world says why don't Masons expose these billings-gate, slangs and falsehoods which such men use against them and their Order? We are doing so every day — we visit the sick, minister to the wants of the poor — care for the widow — provide for the orphan — obey the laws of the land — read our Bibles, and try to serve our God, and tell all who want us to join in a war of words that we have a more noble work to do; and do not wish to give such unworthy and contemptable men character that they never merited, and fame which they do not deserve. If a man seeks honor in the right way the world in due time will give it to him; but if in a disgraceful way, if he had it, he would not know how to use it, and if used at all, it would be for evil and not for good. Hence Masonry does not desire to elevate unworthy men. If our works do not refute all such flimsey flowery, we are unworthy of the great cause in which we are engaged.

J. A. REAGAN.

DEATH OF R.W. BROTHER THOMAS POWER.

THOMAS Power finished his long and honorable career on the 9th inst. In noticing his death, an editor of one of our papers remarks, "he seemed to feel, as he once said to the writer of this paragraph, that when dead he would be forgotten by all the world, and that none but a little circle of relations would mourn for him."

But it is not so, departed friend and brother. There is at least a remnant spared to hallow the memory of one who, in the days now long ago, gave to the Masonic Institution the fervency of a warm and generous heart, an unwavering adherence, which no enemy of the Order could ever shake. He was one of those bright and well tried souls which shone so conspicuously during the dark period of the antimasonic onset; a man of sterling truth, warm and ardent in his feelings, he gave his whole heart to his friends, and his maledictions as strongly to his opposers.

He belonged to a generation nearly passed away of those who lent their whole energies to ennoble the masonic brotherhood, who lent their names, their influence, their social position, to uphold a cause dear to their hearts and to their sense of a righteous basis of action. He had as coadjutors such true men and brothers as Henry Fowle, Henry Purkitt, Robert Lash, Benj. Russell, John A. Hammatt, John J. Loring, Thomas W. Phillips, Ferdinand E. White, and other bright stars in the masonic firmament, all now ascended to a closer and more enduring companionship.

He had a cultivated mind, and his productions evince a good share of capacity as an orator, musician, and poet. His July 4th oration, his poem on Secresy, and his Masonic Melodies, have had their many admirers. Thirty five years of official relation to the Police Court attest his devotion to the duties which devolved on him; duties well performed until life's declining years brought their attendant infirmities. The various stations he filled in Freemasonry are indicative of the high estimation of his brethren. There was an urbanity which displayed the gentleman and the adept. But alas! the clouds gathered and obscured his setting sun. His late years were clouded by misfortunes. The mind was extinguished long before the body, but his rest is now sure. Vale.

The following is from one of the city papers, and gives such details of his personal history as are generally known to his immediate friends, Thomas Power, well known to our citizens, died in Framingham, on Wednesday, at the age of nearly 82 years. He was born in Hanover street, Boston, October 8, 1786, and graduated at Brown University in 1808. He studied law under the guidance of Judge Jackson, and in 1811 opened an office at Northfield, where he practised law for a few years and then returned to Boston. In 1822 he was appointed Clerk of the Police Court, a position which he held for about thirty years, till obliged to relinquish it on account of ill health. He was a member of the Masonic Fraternity, and received its official honors for his fidelity to the principles of the Institution. He was the Commander of Boston Encampment of Knights Templars, and at the time of his death the senior of the Past Junior Grand Wardens of the Grand Lodge of Massachusetts. Mr. Power was also a member, and one of the oldest, of the Handel and Hadyn Society, in which for many years he took an active interest. He delivered the oration before the city authorities on the Fourth of July, 1840, and his masonic oration at Waltham was regarded as an able production. Mr. Power was a pleasing and industrious writer of prose and verse. For many years he was musical critic of the Boston Atlas and was also an acceptable contributor to several other journals. Throughout his long life he was a public-spirited, useful, and honored citizen. Of late years the deceased has resided in Framingham.

NOT A PLEASANT GAME.

A correspondent of one of the London papers, a resident of Rome, states that the Freemasons of the United States have tendered to His Holiness Pius IX the Grand Mastership of the Masons of these States, and that the Vice-Regent was far from being displeased with the fact. In the first place, we seriously doubt that such a thing has been done, even in jest; and, secondly, we know — as every craftsman must know — that such a thing in sober earnestness could not be possible, divided as we are into distinct Jurisdictions, each one a sovereignty in itself. If such a thing has been done, it is an insult to the venerable man, to say nothing of the Supreme Pontiff, and at best a very sorry, scurvy jest. The proprieties of life, which simply mean ordinary courtesy and a regard for the feelings of others, should have restrained the pen of the would-be-jester. It is true that the Pope is said to be, and we believe is, a Freemason, but his position in the Church must have led him long ago, not as a matter of conscience, but in obedience to a strict canon, to a renunciation of his vows, and to assume even in jest, that he is now qualified to hold office in Masonry is inexcusable, even as a matter of *badinage*. The Pope is a great and good man, and stands at the head of over three-fifths of the Christians of the whole world. He is too a temporal monarch. In all these points of view he should be considered as too exalted to be made the subject of a jeer, and if he has been made such, none will more deeply regret it than the enlightened Masons of this country, and all right-minded Protestant Masons throughout the world will join in this feeling.— *N. Y. Dispatch.*

ANOTHER IMPOSTER.

LOUISVILLE, KY., Aug. 8, 1868.

DEAR BR. RANSOM:

Warn the Fraternity throughout the United States against an Irishman named John Noble, from Banbridge, County Down, who has been travelling west, selling linen thread. The firm he represents was dissolved in April last, he having sloped to this country leaving wife and children behind him. He tried, I am informed, to marry a young lady in Jersey City, but failed. He swindled two brothers here out of $222 on a forged draft on his defunct house in Ireland, which has been returned protested. He has all the Documents from Grand Lodge, Grand Chapter and Grand Encampment K.T. of Ireland. Give him the benefit of your journal, and oblige W.

In reproducing the above warning from the *Masonic Tidings*, we are constrained to add a few words in regard to the rights of travelling Masons to the good offices of their resident brethren. Charity is certainly one of the fundamental characteristics of our Order, and we cheerfully recognize it as the duty of every Mason to succor a brother in distress so far as he can do so without injury to himself; but there is a wide distinction between *charity* and *business*, and so Masonry regards them. To aid a man in distress, pecuniarily or otherwise, is one thing; to transact business with him quite another. The one may be asked under our symbols, with the other Masonry has properly nothing to do. And yet the country is over-run with a class of vagabonds who by every means in their power ostentatiously proclaim themselves to be Masons (and often they are in form, though certainly not in spirit), and claim on that ground increased consideration for themselves, and a greater market for their wares or greater facilities in the transaction of their business, from brethren they may meet.

All this is contrary to the spirit of our Order, which has higher cares, and nobler aims than the facilitation of mere barter and exchange, and we call upon all true brethren to set their faces resolutely against perversions of our institution.

We shall allude hereafter to some of the means proposed for overcoming this evil, but would suggest here, more care in choosing recipients of masonic honors and the more careful instruction of the younger brethren in the real purpose and spirit of the masonic obligation.

Were these things faithfully attended to, a higher standard of masonic character would be the result, and there would be fewer opportunities for the exercise of such discipline as was very practically applied in two cases which came to our knowledge, and which we will relate as patterns worthy of being copied.

In one case a member of a certain Lodge in a neighboring city issued his business card with the announcement prominently displayed thereon that he was a "member of —— Lodge, F. and A. M." For which offence against masonic decency and propriety he was promptly and severely rebuked by his Lodge, and made to erase the offensive advertisement.

The other occurred in Buffalo, where a certain man made his appearance once upon a time and opened a shop with an elaborate sign displayed over it, bearing the masonic emblems, pertinaciously insisting at the same time on his *right* to demand the patronage of Masons.

The brethren there, however, being unable to "see it" let him so systematcally alone that he was fain to close his shop and seek a field of operations in less scrupulous quarters. — *N. Y. Courier.*

WASHINGTON AND LAFAYETTE.

Hear what the immortal Washington says on the subject of Masonry, in answer to a complimentary address, when President of the United States, from the officers and members of King David's Lodge in Rhode Island. He said: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them a worthy brother." In 1762 the Grand Lodge of Massachusetts dedicated to him its Book of Constitutions, and, in replying to the communication of the fact, he still more distinctly announces his favorable opinion of Freemasonry in the following sentences: "Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens testimonies of approbation for exertion to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected, by a society whose liberal principles are founded on the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the beautiful designs of a Masonic Institution, and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race." Again, in reply to a letter written by the Grand Lodge of Maryland, on the occasion of presenting him with a copy of the constitution of Masonry. It is dated 8th of November, 1798, only thirteen months before his death. "Gentlemen and brothers, your obliging and affectionate letter, together with a copy of the constitution of Masonry, has been put in my hands by your Grand Master, for which I pray you accept my thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind; I cannot therefore withdraw my approbation from it." Washington was made a Mason at Fredericksburg, Va., on the 4th of November, 1752.

Lafayette was made a Mason during the winter of 1777, at Camp Lodge of Washington, at Morristown, N. J. During his visit to this country in 1825, by special invitation, he visited Lafayette Lodge No. 81, in Cincinnati, and in response to the congratulatory address of the Worshipful Master, among many other things, he said: "To find a splendid and populous city in a place which, when I last quitted your shores, was exclusively the haunts of wild beasts and savages, presents a fact not less astonishing than it is pleasing to me, as one of the asserters of your independence. These emotions are much enhanced by meeting in such a place, so many respectable members of that Order, whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality." — *Potter's Address.*

ROMANISM AND FREEMASONRY.

It is evident that inside the Roman Church there is not unanimity upon the question of Freemasonry. The Pope's attack on our Order was brought about by the fact that the Archbishop of Paris had attended the funeral of Marshal Magnan, the Grand Master of the Grand Orient. It is also well known that, *sub rosa*, we have even Catholic ecclesiastics in our ranks; but we confess that we do not like the position of those brethren. It is true that Freemasonry is a secret society; but it is secret in seeking to do good only that it may achieve the reward that is promised "openly" to the righteous. There is no essential difference between secrecy and darkness. Some men, as we read in holy writ, "love darkness rather than light, because their deeds are evil;" but nevertheless there is also the command which Freemasonry literally fulfills, that we are not to let the left hand know what the right hand doeth. Freemasons seek to do the good which they have undertaken in secret; but they must not therefore, be confounded with those who love darkness because it hides their misdeeds. Any man may be proud to say, "I am a Mason," while resolutely declining to disclose the secrets of the Order; but the man who belongs to a secret society which has unworthy objects will be ashamed to avow his connection with it, and will seek to gain his ends by the underhand and deceitful means which rightly or wrongly, have been ascribed to the Jesuits.

It is sometimes said that Freemasonry is selfish; that "Masons confine their benefactions to themselves." Were this charge true to its fullest extent, it would be no serious objection to our institution; for it is clear enough to all who will reflect that our charities or *benefits* must be limited by our resources. We adhere strictly to the apostolic rule — to do good, or be charitable to all, "especially to the household of faith." And this right of individuals to associate for mutual support, will certainly not be questioned.

PHYSICAL BENEFITS OF MASONRY.

IN the "Freemason's Quarterly Review" for March, 1845, the following circumstance is recorded by Br. Glen, a member of Phœnix Lodge, Sunderland, England. He was mate of a merchant vessel, with a valuable cargo, bound to Cuba. When within three days sail of the destined port, a suspicious looking schooner was seen in their wake, under full press of canvas, and soon brought them to. They were boarded by twenty-five ferocious looking Spaniards, fully armed. A defenceless crew of only nine men were powerless. The pirate Captain could speak no English; his second officer but little. Being disappointed in the amount of specie on board, the pirates plundered the vessel of such articles as they fancied, when the one who spoke broken English, informed Br. Glen, with the most awful imprecations, that himself, the Captain, and the crew, together with the vessel, should be committed to the flames. The Captain and Br. Glen were tied to the pillars in the cabin, and the hands bound and secured in the forward part of the vessel. Tar barrels, gunpowder, and other combustibles were brought from the schooner and placed upon the fated vessel. The slow train was laid; the cries of the crew for mercy were unheeded. A horrid death seemed inevitable. The last prayer and the last silent farewell to loved ones was already upon their quivering lips. At this awful moment of heartrending agony, when the purple current was rushing back upon the aching heart, the Lieutenant again entered the cabin. On looking upon the Captain, the masonic sign of distress met his astonished gaze. He had been made a Mason during his halcyon days, and pirate as he was, bowed submissively to the magic power of Masonry over the human mind — the latent spark of humanity was kindled to a flame, he interceded with the Captain for mercy; the officers and crew were released. Before leaving, the pirate left a note in Spanish on the table which, being translated, read as follows: "Brother, having recognized you as a Mason, I have induced the Captain to spare your lives — but for this you would have all perished."

This is but one among the many instances which could be cited to prove the power of Masonry over the human heart.

In the month of December, 1812, during the war between England and France, the sloop Three Friends, Captain James Campbell, trading from Limerick, Ireland, was captured by the French privateer Juliett, commanded by Captain Louis Marencourt; masonic greetings were exchanged between the two commanders, when Captain Marencourt immediately restored the ship and cargo, and released his prisoners. Thousands of similar instances have occurred. On the battle-fields of the American Revolution, of 1812, and with Mexico, the talismanic power of Masonry saved many from instant death. On his return from the Mexican campaign, General Quitman remarked, in a responsive speech at Charleston, that he had but a faint conception of the power of Masonry over the mind and passions of man, before he saw it demonstated on the battle-fields of Mexico.

These are but striking evidences of its universal language. The orb of day in each revolving hour, reflects its refulgent light on the home of a Mason. As it leaves the ancient shores of Asia, India, Persia, and Turkey, it sheds its genial rays upon millions of the sons of light in Europe, Africa, and America. From east to west, from north to south, over the broad expanse of the inhabitable globe, the light of Masonry has been diffused. The lessons of brotherly love, relief, and truth, have reached the western wilderness, and the red man of the forest has shared in the mysteries of this universal, imperishable science, which alone could tame his ferocity and divest him of his native rudeness. Yet it meets with opposition, and is strongly combatted with. It is a secret society and admits none but its members. Secret societies have existed in every age and country. Churches do this — theological conventions do this — all institutions from the State Senate to the Senate of the United States, sometimes sit with closed doors. Every discreet and prudent family is a secret association of the most inviolable and sacred character. During the early ages of the church, its meetings were more secret than those of Masons at the present time. — *Potter.*

THE MARTYDOM OF THE TEMPLARS.

ON the Christian Sabbath, at the hour of sunset, the appointed time of prayer, the Moslems were drawn up in battle array under their respective leaders. The Mameluke emirs stood in two ranks, clothed in yellow, and at the sound to the holy trumpet all the captive Knights of the Temple and Hospital were led on to the eminence above Tiberias, in full view of the beautiful lake of Gennesareth, whose bold and mountainous shore had been the scene of so many of their Saviour's miracles. There, as the last rays of the sun were fading away from the mountain tops, they were called upon to deny Him who had been crucified, to choose God for their Lord, Islam for their faith, Mecca for their temple, the Moslems for their brethren, and Mahomet for their prophet. To a man they refused, and were all decapitated in the presence of Saladin, by the devoted zealots of his army and the doctors and expounders of the law.

THE AGED MASON.

IN no class of persons does Freemasonry appear so charming, upon none does it sit with so much grace and dignity, as *upon the aged.* To such, it is truly a crown of glory. I always feel like doffing my hat in the Lodge-room, even when I am presiding as Master, when an old man comes in. I have paid many a grateful pilgrimage to the graves of aged Masons. The influence of the aged masonic workers is deservedly large. Our order having so much of a traditionary character, this is both natural and creditable to the Members. — *Musical Review.*

MASONIC CHIT-CHAT.

Grand Chapter of New Brunswick.—At the Annual Convocation of New Brunswick Chapter, No. 10, on the Registry of the Grand Royal Arch Chapter of Canada, held 14th Sept. 1868, in the Masonic Hall, Princess Street, in the city of St. John, by special authority from the Grand Principal Z, T. D. Harrington, 33°, the Grand Scribe N, Edward Willis, duly installed Robert Marshall, 32°, as Grand Superintendent of Royal Arch Masons, for the Province and District of New Brunswick, under Canada, after which the following officers were duly elected, viz:—D. R. Munro, 1st Principal Z; John Mullin, 2d Principal H; J. McNichol, Jr., 3d Principal J; Robert Shives, Treasurer; David S. Steward, Scribe E; Thomas A. Peters, Scribe N: Dr. Joseph C. Hatheway, Principal Sojourner.

This Convocation was numerously attended; the remaining officers which, under the constitution of Canada, is in the prerogative of Principal Z to select, will be appointed and the Annual Installation will be had on the evening of the second Monday in October.

Supreme Council, 33°.—The following brethren compose the committee appointed at the recent meeting of the Supreme Council of the Northern Jurisdiction, in New York, to whom were submitted the unification of the Rituals of the Rite, Ill. Brothers E. T. Carson, of Ohio; Orrin Welch, of New York; Charles W. Moore, of Masssachusetts; Thomas A. Doyle, of Rhode Island; H. S. Goodwin, of Pennsylvania; Joseph H. Hough, of New Jersey; E. G. Hamilton, of Indiana; A. T. Metcalf of Michigan; Alvin B. Alden, of Wisconsin.

Death of the Grand Secretary of the Grand Lodge of England.—We learn from the London Freemason's Magazine, that Br. William Gray Clarke, Grand Secretary of the Grand Lodge of England, died at London on the 15th of August of paralysis. He was the successor in office, of the late R.W. Br. William H. White, who died in 1857. The Magazine says of him, that, "although not very popular with the Craft, our deceased brother was a thoroughly conscientious man, and a hard working, zealous Secretary for the Grand Lodge."

Anti-Masonry.—The principal organ of the religious combination now forming against our Institution, seems to be the "Christian Banner," published by the "National Committee" of the late Pittsburg Convention, at Chicago, Illinois; having some fifteen or twenty auxiliaries in other sections of the country. A late number gives extracts of letters from some thirty ministers and other religious teachers engaged in the unrighteous business they have laid out for themselves. They are all of course denunciatory of Masonry; several of them holding it up as the "Anti-Christ of prophecy," or worse. These men are full of wild zeal, and f they do not succeed in their wishes, it will not be because they are retained by common sense or any regard for truth.

Washington.—The Gazette of the United States, published at Philadelphia, of the 14th of May, 1791, says, that on the preceding 15th of April, Gen. Washington, the President, visited Newbern, N.C., where he was welcomed by the Freemasons, "with the mystic numbers," and attended a ball in the evening.

The Galaxy.—The September number of this excellent Magazine, was accidentally overlooked in our last issue. It is, however, a too valuable and entertaining number to be passed over without a single word of commendation. The opening article is a continuation of the popular story of "Kit Grale," by James T. Mackay, and is eminently worthy of the conspicuous place it occupies. The following article is a paper on "The Annals of Angling," which will be found to be particularly attractive to the lovers of piscatorial sports. Next follows "The mystery of Mrs. Brown," by P. St. Arnaud, quite a readable paper. Then comes a chapter on "The Facetiæ of the War," by J. Franklin Fitz, full of humor and interest. "For life," is the title of the succeeding article, which will please the ladies. A continuation of "Beechdale," an excellent story by Marian Harland, follows. 'Cholera and its Oriental sources," is a well, written sketch of the rise and progress of this terrible scourge. Then comes "Words and their uses," which may be profitably read by all classes of readers, and especially by those who take an interest in the proper use of the English Language. The remaining articles are in variety, all well written and worthy of the high character of this excellent periodical.

New Temple in New York.—We learn that a site for the proposed new Masonic Temple in New York, has been purchased, comprising six lots on the corner of 23d street and 6th Avenue, the price paid being $340,000.